

Alice Candlish

A
DRAUGHT
OF
ETERNITY.

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By

A
DRAUGHT
OF
ETERNITIE.

Written in French by IOHN
PETER CAMVS *Bishope*
of Belley.

Translated into English by MILES
CAR Preist of the English
Colledge of Doway.



AT DOWAY,
By the Widowe of MARKE WYON,
at the signe of the Phœnix.

M. DC. XXXII.

AN

A.I

CO



TO THE NOBLE
AND VERTVOVS LADY
THE LADY
ANNE ARVNDELL,
WIFE TO THE RIGHT HONORABLE,
COVNTE ARVNDELL
LORD OF WARDER.



iesu marth ioseph

ADAME,

This FIRST DRAUGHT
of the Lincament of the BLESSED
* 3 and

THE EPISTLE

and ACCURSED ETERNITY, which hath the reputation of a Maister-peece of one of the prime & master-pēcills of that flourishing and well spoken France, seemes to me nether vnworthy, nor vnfit to be presented to the veiues and thoughts of our English Catholikes. The subiect is most soueraigne to remoue contentions, and moue to wholsome thoughts, thoughts of Peace and not affliction. The Authour a Bishope. Worthy to be heard for his Reuerence. Sweete withall, and peaceable, and pleasing to euery one. And as powerfull, so pious in speech. If I should instill him a wonder of knowledge. A milken flood of French eloquence

DEDICATORIE.

quence. Renowned for innocence of life and pietie: *The inuention were not myne. If I should demand, who could euer comprehend the greatnesse of the wonders with which this famous Bishoppe doth dayly enrich the world, since euen the nūber of his workes will shortly waxe incomprehensible, being an vndraynable fountaine of inuentions, whence all the world doth quench its thirst, making whole volumes of his thoughts,* MONSIEVR DE LA SERRE *that renowned Historian of France, would glorie to be the authour of the demand. If I*

THE EPISTLE

*should tearme him a flood of elo-
quēce flowing this day through
all France, in the multitude
and varietie of his sermons and
noble writings; and speake of the
happie sallies of the incompa-
rable fulnesse of witt which e-
uerie one admires in him; that
honour of France and of Bishops
SALES (whom a straight spiri-
tuall consanguinitie made him re-
pute and call his Father) would
esteeme the speech but spareing.
Daigne then, MADAME, this
smale worke with the protection of
your Honorable name, and permit
it to passe out vnder the same, as a
poore testimonie of your Charitie's
manifest*

DEDICATORIE.

manifest obligations to many, A
DRAUGHT of whose worth, I
must confesse, I had a respectfull
ambition, to haue made a light
and grace to my weake endeouours.
therin; yet feared indeede, how so-
vnskillfull a pencill, and in so great
a distance, could take to life so gra-
cious a Prototype: I know, the
Sunne communicating its heate and
light to Regions furthest remote,
makes men of meanest skill pro-
mise themselves abilitie to set it out
in its true colours; while yet they,
whom a sound knowledge hath
placed neerer vnto it, laugh to dis-
couer the poore painters errorrs. I
am not ignorant, that as in faces, so

THE EPISTLE

in graces of the mynd, the most exquisite and peerlesse doe most intice Art to attempt, and yet doe most labour, and furthest out-goe it. T'is a hard taske to take the true picture of Charitie. Especially that which (according to our Sauour's counsell) is exercised in secrete; at least, in the secrete of a hart, which a pious intention lockes vp from all touch of vanitie, or humane respect. But this point I know also, your Honour's Goodnes will easely permit me to passe ouer, yea her vertue will impose silence vpon me. I will therfore obeying, draw Tymant's vayle ouer this inimitable visage, this beautie and life of all your perfections:

DEDICATORIE.

fections : and will leaue that marke
 of myne owne insufficiencie, a testi-
 monie, to after-ages, of your vn-
 speakable worth. Licence in the
 interim, my pencill, such as it is,
 rudely to essay the expression of
 that, which the honour and happe,
 I had some tyme to see your Ho-
 nour, left deeply imprinted in my
 hart, wherof the Idea's are yet, and
 euer shall be fresh and liuely. A
 truely Catholike ZEALE to see
 IUSTICE and PEACE kisse.
 A singular GOODNES OF
 NATURE obliging and engaging
 all. The law of CLEMENCIE,
 (an ornamēt as goodly as rare in
 that hight of honour) in your
 * 6 tongue,

THE EPISTLE

tongue, shining together with a
 heavenly P I E T I E, in all your
 words, in all your actions. A
 BOVNTVOVS HAND open to
 the needie; and palmes streched
 out to the poore. In fine a truest
 marke of noblenesse, a richly pious
 C O N T E M P T of nobilitie and
 riches. My Table is too litle, my
 skill too slender, to comprise, or set
 out in any iust proportion, those
 troopes of vertues, which, in your
 hart, doe waite vpon their soue-
 raigne Queene, C H A R I T I E.
 Madame your Bountie would
 giue a large field to a skilfull hand.
 But our profession and practise
 being not to prayse, but to pray: we
 will

DEDICATORIE.

will ever pray for your Honour's
prosperitie, and leave your workes
to prayse you, in the gates of
the heavenly Hierusalem.

Your Honour's

most humble and

obliged Seruant.

MILES. CARR.



A word to the Reader.



VRTEOUS Reader,
The Authour will
haue you know,
First that this litle
worke, was the fruite of one of
his Spirituall Retraites. The
Manna which he gathered in
the Sacred Desert of Penance.
A child of Prayer rather then
of studie; begotten at the foote
of the Crosse : brought out in
the aboundance of his hart :
speaking to the hart rather
then to eare. Thence he desires
the

• *A word to the Reader.*

the hart may rather peruse it
then the ey, at least that it may
be eyed in pietie, feare and
simplicitie of hart.

Secondly, that, though he
were preuented (howbeit with-
out his knowledge) in this sub-
iect, by two most excellent
pens, DREXELIUS, and LA
SERRÉ, yet he falls in with
nether of them, but walkes a
midle way: for leauing the first
in his diligent search of Anti-
quitie; the second, in his affe-
ctions, eleuations of mynd,
motions, and rich amplifica-
tions, he applies himselfe one-
ly to the meditation, or simple
Contemplation of Eternitie.

Thirdly

A word to the Reader.

Thirdly that in the version
of diuers passages of the holy
Fathers &c. he was not scrupulous
in tying himselfe to
their tearmes (their sense was
his ayme: in that he is faithfull)
Say the like of holy Scripture.
Hence the Translatour will
craue pardon, if faithfully following
his authour, he giue
not alwayes the words of Scripture,
though he marke it in
another letter, to bring more
light and life to the reading;
While the humble maiestie
therof, is, at least, pointed at.



A

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OF THIS

DRAUGHT

OF ETERNITIE.

The first STROKE.

That Eternitie is little considered.

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ATTESTATIO.

Librum hunc, cui titulus *Ad Draught*
Eternitæ, Authore Reuer. mo IOANNE
 PETRO CAMO Episcopo Bell. diligenter
 perlegi; adeoque nihil in eo Fidei aut bonis
 moribus contrarium reperi, vt æternâ laude
 & lectione dignum Iudicem: ac proinde, ob
 quem, tam Interpreti quam Authori æternam
 debeant, ad æternitatem aspirantes.

GVILIELMVS TALBOTTVS
S. Theol. Professor.

APPROBATIO.

Hic liber, cui titulus, *Craxon de l'Eternité*, gallico Idiomate à R. mo Domino D. IOANNE PETRO CAMO Episcopo Bell. Conscriptus, & in Angliâ cum sermonem operæ Rd D. MILONIS CARRÆI versus, cum nihil continet contra Fidem seu bonos mores, vt multis docti & Fide digni viri testimonio constat imprimatur. Actum Duaci die 26. Maii 1632.

GEORGIUS COLVENERIVS
S. Theol. Doctor & Professor, & Librorum Censor.



DRAUGHT OF ETERNITY.

That Eternitie is little considered.

THE FIRST STROKE.



People deuoyde of the
Spirit of counsell, and
vnprouided of true pro-
vidence: God grant thou
wouldst be wise, and vn-
derstanding, and that by a mature fore-
sight, thou couldst reach to the end of
future things. These are the words of
A the

2 A D R A V G H T

the great lawgiuer of the Iewes,
taxing that Nation of inconsidera-
tion, of an incircuncised heart, and a
stiffe necke, and laying the grea-
test part of their faults, vpon the
litle attention they had to foresee
future things: To which pourpose
saith S. BERNARD excellently
well. In these words of Moyse,
three things are recommended vn-
to vs. *Wisdomes, Vnderstanding,* and
Providence. And I conceaue them to
be assined, and applyed to three
times, to represent in vs a *Draught* of
Eternitie. Which we will doe in
this manner; in moderating things
present by *wisdomes*; in discerning
things past by the *iudgment* which
we will make of our selues; and by
an exacte *prudence* in disposing of
selues for the time to come. And
certes, wisely to dispose of things
present, and seriously to recognize
things past in the bitterness of
soules

OF ETERNITY.

soule, is the abridgement, yea the
 toppe of all spirituall exercises, and
 the forme of all interiour discipline.
 To th'end that, according vnto the
 Apostles Counsell, we may liue in
 this life soberly, and piously, by ob-
 serving sobriety in the vse of things
 present; by redeeming with a wor-
 thy satisfaction, tyme vnprofitably
 spent, without gathering any fruit
 towards our saluation; and by oppo-
 sing the Buckler of Piety, against
 the dangers which doe menace vs
 for the tyme to come, Tell me now
 my deare Athanasia, whether that
 with which the diuine MOYSES
 did so iustly and truely vpbraid
 the Israelites, may not, and ought
 not by as good right, be cast in the
 teeth of the new Israel of God, a
 people of acquisition; and of an ac-
 quisition so paynefull and bloody of
 the soules of the greatest part of
 Christians; redeemed with so great
 a price,

4 A D R A V G H T

a price, and with so plentiful redemption since worldlings are so lulled a sleepe in the region of the shadow of death, that they loose the remembrance of this so wholesome a thought of Eternity, which should neuer be razed out of their memory in any moment of this mortall life? Let vs wish in their behalfe, that which the great Conductor of the children of IACOB wished for his bretheren, who was held the swetest and mildest amongst men, (what euer be reported of the sharpenesse of his spirit amongst the waters of contradiction) and let vs pronounce of men buried in the dust of this life. I would to God, that the Spirit of *wisdom*, *vn*derstanding, and *Counsell* would descend into their soules, and the diuine goodnesse grant that it way be found in ours to speake with S. BERNARD, that we may sweetly dispose of things present

OF ETERNITY.

present with *wisdome*;condemne our former offences by a iudicious *vnderstanding*; and foresee things to come by a clearesighted *counsell*. God grant we may be wise in our present behauiour; vnderstanding to correct our life past; and prouident for the tyme to come; that by Gods mercy, wee may dy the death of the iust, and our end way be like vnto theirs; and that the end of our life may be precious In the sight of the iust Iudge,who prouids crownes to such as haue lawfully fought. Heauens grant, my Athanasia, that our soule departing this life, may be like vnto the lampe,whose flammes are fed by an aromaticall oyle, and which neuer smell so well,as when it is extinguished: and that it doth enfranchise it selfe out of this clayie house of our body, for no other end but to breath out it selfe towards heauen, leauing the earth embaul-

med with a good odour in I E S U S
C H R I S T; as it is written, that the
memory of the iust should be
sweete, as the sent of perfumes
powered out. Which shall be, most
deare soule, if from this vally of
teares, we prouide stepps in our
hearts towards the blessed eternitie;
and if vpon each occasion, we ele-
uate our thoughts thitherwards,
thoughts which shall be to God, as
that litle rodde of sinoake compou-
ded of all the perfuming ponders.
Whereof mention is made in the
heauenly Epithalamion: and if se-
parating our selues from the troopes
of those who sleeping in a letergy
amidst their riches, delights, and va-
nities, shut their eyes against the
cleare light of eternitie, and repulse
the rayes of the Sunne of Iustice. Alas,
these wretched slaues to the
owne riches, possessed by the
which they thinke they possess
sleep

OF ETERNITY.

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v. s. sleepe at their ease; passe in an ima-
 the ginary felicity, the momēts of their
 be dayes: but at their awaking, they
 mes find their hands empty; put into the
 most waight they are found light; and
 y of which is yet worse, *in one pointe*,
 our in an instant they descend into eter-
 nity; nall torments. So slept S A M S O N,
 ele after he was bereft of his force.
 ards T O B I E when he had lost his eyes:
 d, and Isboseth when he was depriv'd
 pou of life. God looked downe from his
 ders heavenly mansion, saith the kingly
 n the Prophets, to see whether amongst
 if se men their were any of a good iudg-
 oope ment, and a wise foresight, who
 ergy sought him as he merits; that is, with
 nd va his whole heart. But he found that
 st the euery one diuerted from his seruice,
 epul and conuerted themselues to vaine
 ce. A and vnprofitable things, forsooke
 the the Creatour for the Creature, Eter-
 y the nity for a moment, whereupon
 offend none doth doe good, no not one.

The wayes of Syon, that is, of the Blessed Eternity, weepe to see themselves forsaken and abandoned, none frequenting their solemnities. O Eternity how considerable thou art, but ô the misery, and misery vpon misery, how litle thou art considered!

That all the euill in the world, comes from want of thinking of Eternity.

I I.

YET, Athanasia, we may as firme it with an vndaunted bouldnesse, since with an vndoubted truth; all the euill in the world, comes through default of this consideration. For Eternity being well waighed, is a light which doth dissipate the shadowes, and disperse the clouds of sinne. Thy iudgments ô Lord, are razed out of his memory that offendeth, and thence it is, that

OF ETERNITY.

9

he defiles all his wayes, and falls at
euery foote, sayth the diuine Psal-
mist. Where you are to note, that in
this place, he speakes of that iudg-
ment, whose irreuocable verdict,
shall bring some to eternall re-
wards, others to eternall paynes.
Cōtrariwise the same Prophete con-
fesseth, that he betooke himselfe to
the workes of Iustice, out of the ap-
prehension he had conceaued of the
chaste feare of this eternall iudg-
ment. How can an Archer, (vnlesse
by meere chance.) Hit the marke
he remarks not? and how should he
arriue at Eternity, that thinks not of
it, nor directs his course that way?
And with what face, can one that
will not follow Gods comman-
dements, begge of him, that he
would conduct him in the way of
eternity? The generall desolation of
the earth, saith IEREMIE, yea the
abomination of desolation, is, that

A 5

none

none considers in his heart, that is, seriously, this great and vniuersall end of Eternity, and thence their are so few cleane and ruminating beastes which can be offered to God in the Sacrifice of Iustice. Whence so many shipwrekes in the world, that vast and spacious sea (where so many weake mortall vessels are split against the manifests shelues) but through want of the Cōpassē, & for that we direct not our thoughts in the point of Eternity?

*How profitable it is to thinke
of Eternity.*

III.

Contrariwise next to Gods grace, one of the Principles of eternall saluation, is to thinke of it: It is a marke so faire & ample, that he that lookes vpon it, hits it. And who euer hath a firme
and

and stayed ayme cannot misse this Butt. The meanes to attaine to it, are easie; the wayes sometimes vn-
couth, are now playne and bet: the mountaines reduced into playnes. The commandements are not *hard*: *the yoke is sweete, and the burthen light*. Is it not true Athanasia, that we runne in the wayes of the diuine commandements when hea-
uenly loue extends our heart to- wards the glorious Eternity? Tis this faire RACH^EL that makes our dayes seeme moments; and our labours delights, when we thinke of that pourchace. Is it not this thought that doth furnish vs with Eagles wings, to take a flight with-
out stooping from the wing, by co-
tinuing perseuerantly in good: and aydes vs with wings of a doue, to mount vp to our true repose, which is no other then Eternity? Marke with what courage this Eagle
A 6 speakes,

speakes, with what sweetnesse
and promptitude this doue: *I haue
thought of the dayes of old, and thought
again of the yeares of Eternity.*
Would you not say, that that were
the Center, where all the lynes of
their desires meete: that that is their
one necessary. It is the haire, in which
all the headhaire of the sacred
spouse doth end, and the point
wherein all the rayes of her sight,
are receaued and stayed. That this
point which had neuer any begin-
ning, nor shall haue end, is that
litle seed in the Ghospell whence
the great trees of all vertues spring:
the litle stone of DANIEL, which
growes vp to a maine mountaine.
MARDOCHEES litle source,
which after it had branched out it
selfe into faire floodes of good
workes, becomes an Oceane of
light: Which makes we stick to this
Truth, that as the want of this
thought

thought of Eternitie, is cause of the ruine of all the lost soules: so when man prayseth God in this thought, the rest of his thoughts, doe leade him through the pathes of heroicall vertues, to the solemne Feast and delightfull Saboath of Eternitie: For the iust shall liue for euer, and their reward shall be with our Lord; who is himselfe the guerdon of his followers and seruants.

*Eternitie is the proper thought of
a Spirituall man.*

I V.

O Thought, Athanasia, passing all other thoughts, and from whence issue, as the beames from the face of the Sunne, all other good thoughts: ô oyle that swims aboue all other liquours; oyle of the wise virgins Lâpes; oyle of the widowe that neuer fayles; fountaine

ne of oyle springing towards eternitie ! Certes there is no thought more worthy the spirit of man, an immortall spirit, a spirit brother to the Angells, then that of Eternitie: for it is the thought of God, he being eternitie it selfe: throw thy thoughts vpon God, sings the diuine Psalmist, fixe, ô man, all thy cares in this heauenly obiect, walke in his sight, and be perfect. what doe I say perfect, it is to be alreadie in a degree of Beatitude, and a Beatitude far greater, then that wherof the faire Queene of Saba spake, when she named those Courtiers blessed, who are dayly in the presence of the wisest of Kings, Since that he, who doth contemplate the King of Kings and Sages, yea wisdom it selfe, drawes from the glorious presence of him who is far other then SALOMON such aduantages, as may be admired, but neuer expressed
nay

OF ETERNITY. 15

nay nor yet conceaued. ô who will
 fauour vs so much that all our con-
 uersation may be in heauen, as was
 his, who was rapt vp into the third
 Heauē, if not the cōtinuall thought
 of this eternall obiect, which is the
 Center of our wishes and desires? ô
 Eternitie, thou art the true Sunne,
 where the legitimate young Eagles
 are tryed. Thou art the glorious star
 towards which all well composed
 hearts, like spirituall Turne-soles,
 doe incessantly turne their view;
 hearts flourishing with good desires,
 & loaden with fruits of good works,
 their floures being fruits of honour
 and honestie, that is, extreamely ho-
 norable. The great Apostle being
 returned out of that strong and
 wōderfull rapture, and that heauen-
 ly schowle, where he had learnt the
 secreets, which it was not lawfull
 for a man to speake, being in earth
 with open and intire eyes saw no-
 thing

thing at all, (so was he dazled with the rayes of eternitie!) or if he saw any thing, it was but durt, and dounge; and the great spirituall Giant of our age, as the deuoute AVILA styles him, the Founder of the Companie of Iesus, when he came out of his Extasies. ô, quoth he, how durtie and diminutiue is the earth in my sight, when I consider the beautie and goodlinesse of Heauen! All seemes abiect to true bred soules that ends not in eternitie, nothing is able to bound their desires, saue that obiekt which hath no bounds. What can I desire in heauen it selfe, which is the measure of Tyme, and consequently limited: what can I pretend in the earth, which is too wretched and miserable to ingage my affection, which takes a far higher flight. No, ô thou God of my heart, goes on the Psalmist, I will haue nothing but thy selfe, thou art my
part

part foreuer. True it is, I haue but a mortall condition in this vallie of teares, yet my pretensions are not such, they reach to immortalitie. If the passage to eternall solace, ly through the fire and water of sufferance, in lieu of being disamayed at it, I will be comforted in it, knowing that he who alone is of himselfe immortal, becoming mortall for the loue of me, made his entrie into the *Temple of Honour*, through that of *Labour*, not permitting himselfe access to his owne glorie, but through the doore of dolour. And againe, doth not Faith deliuer as an Oracle, this Apostolicall speech. The light and passing moments of tribulation, doe loade vs with the waight of eternall glorie. Nothing did so powerfully moue that generous mayde of our dayes, the Holy mother *TERESA*, to so many heroicall enterprises which she vndertooke for

for the advancement of Gods glorie in his Church, by the reformation of a whole Order, as this thought of Eternitie : for being as yet very young, she animated her selfe to pietie, and to the desire of heavenly things, while she conferred with her litle brother (ô Litle Angels vpon what can your thoughts be placed but eternitie!) and by this word NEVER which by way of emulation they did often iterate (their thoughts being far more deepe and penetrating in that their tender age, then their words) she layed the fundation of that goodly edifice of perfection, which God hath made appeare in her, making choyce of weake things, to cōfound the strong, and by this spirituall Amason, fastening confusion vpon the house of the world, and the Prince of darknesse, a place more disordered, then the house of Nabu-
cho-

OF ETERNITY. 19

chodonosor. All that is temporall, is reputed as nothing, to a soule whose whole pretensions are set on Eternitie. It is the bird of Paradise, which neuer comes vpo the ground, but by the thread of meere necessitie. Euerie other obiect is vnworthy of her courage, vnworthy to possess any place in her affections. It is the true, and onely thought worthy of an immortall, and reasonable spirit.

*The sensible man thinks not
of Eternitie.*

V.

B Ut alas the sensible man is not capable of it. I tearme him a sensible man, who deprived of the knowledge of the noblenesse of his beeing, the liuely Image of the diuinitie: walkes after the troopes of brutall passions, feeding the
Bore

Bore of his sensualitie, the Lyon of his wroth, the Dragon of his pride, the wolfe of his avarice. This man being aduanced to the honour of reason, and called to the love of Saints, by the light of grace; hath suffered this light to be obscured, hath not vnderstood who called him to this happie portion, and therefore he hath bene compared to horses without reason, and hath bene made like vnto them. This man hath his eyes fixed in his head, not seeing a hairebread aboue it, or below his feete, a deplorable blindness! He is like to those wicked old men who would attempt vpon the honour of the chaste Susanna, who hung downe their heads towards the earth, least they might see heauen. The fire of concupiscence falling into his heart, hinders him to see the Sunne. And albeit naturall light tell him, that his soule is immortal,

mortall, yet he turnes it not vpon eternitie; because his owle-like eyes, are not able to sustayne so gratefull a splendour. No, for the shine of the day-starre which is so louely in it selfe, and so beloued of pure eyes whose aples are strong, is dreaded of such as haue a weake and watery sight. O how miserable is this vnfortunate man, this child of darknesse, this almost blind, and so weake-sighted Heli, that he cannot see the lampe of Syons eternall Temple, saue onely when it is extinguished; how miserable, I say, is this man, since the light that is in him, is darknesse, & couered with so many ashes, that it is quite smothered: and what great hazard he runs of loosing the eternall light of glorie, who walkes in so palpable darknesse, and is buried in the shadowes of so black an obliuion!

Sinne

Sinne deprives vs of the consideration of Eternitie.

VI.

YOU will happily aske me, O Athanasia, whence proceeds so deepe a blindnes, and so deadly a numnesse in this poore man, who rarely or neuer thinkes of eternitie. To speake the truth, the heauens stand astonished, and the gards of those heauēly Gates quake with desolation in it; because that miserable man in the same instant, commits two greiuous crymes, leauing the source of life of the blessed eternitie, to build vnto himselfe with the length of tyme, and in earth, runing cisternes, which can hold no water; because here below we all die, and flow as waters vpon the face of the earth, till we be arrested in our coffin. I neede
not

not seeke far to find the origine of this disorder, sith that sinne is the prime cause of this blindness. My vertue hath forsaken me, quoth the king of penitents and Prophetes after his fall, and the light of myne eyes is no longer with me. That each sinner is blind, is a truth so cleare that it needs no prooffe: Leauethem there, saith our Saviour speaking of certaine offenders, they are blind, in a blindness signified by that of Tobie, and Samson, and by the palpable darkness of Egypt. And if while the skie is loaden with fogie mists, we neither discover Sunne nor heauen, or to speake with Dauid, while rayne makes black and darksome clouds appeare: much lesse can the soule couered with the filme of sinne, see and contemplate him, who shines frō aboue the eternall mountaines; for the true and diuine wisdom, takes not vp his residence in a soule

soule defiled with the malice of sinne; nor in a bodie subiect to sense and passion. And if, nor the light of the sunne, nor of a torch can be discerned through grosse bodies, as might be a wall; much lesse can eternall thoughts shine in a soule, where sinne erects a wall, which doth separate from his grace, who makes not onely, as Iob sayth, the East, and the starrs, but euon Eternitie it selfe. ô miserable soule, who feedes the flockes of thy durtie passions in a land far distant from God, far from true felicitie; for saluation is far from sinners. Lost soules! since such as stray from God doe perish. ô God whom thou dost forsake, shall be forsaken; well may their names be written in the land of the deade, but neuer in that of the liuing, nor in the Register of the glorious Eternitie. Iesus preserue vs, my Athanasia, from so daunting
male-

malediction, vs I say, who by the grace of God, doe detest, the disastrous night of sinne; being receaued out of the tempests of darknesse. We who loue the day light, and sweetly walke therin; we who put of the workes of darknesse, and put on armour of light to walke honestly before God, Angells and men. We who protest that we were nether borne nor doe liue, for any other end but incessantly to contemplate, not the Heauens and the Sunne, as that auncient Anaxagoras said of himselfe, but the blessed Eternitie, and the first cause therof. We who sing with the royall Prophete. Myne eyes are alwayes towards the eternall God: I haue him alwayes before my face: he is the onely object of myne eternall thoughts.

B

Things

Things present doe hinder the contemplation of Eternitie.

V I I.

THere is yet another thing, that causeth worldlings to loose the memorie of Eternitie; and the sight of this P O L E S T A R R E, in the nauigation of this mortall life. Doe you desire to know it, Athanasia? It is the things present. The world is full of a kind of people, who are onely worldly wise, knowing onely terreane things, and with these they haue their vnderstanding endarkned, as the Apostle speakes, who search onely the things that are vpon the earth, not the things aboue; and who resembling the vncleane beastes, haue their eyes so fixedly turned vpon the earth, that they cannot recover them to heauenward, vnlesse
them-

themselves be ouerturned. That we are not to admire, that Eternitie hath so few contemplatours, seeing that the auncient Philosopher hath so many disciples, who said, *that the things which are aboue vs, doe no wayes concerne vs.* Verily as it is imposible with one ey to see heauē and earth, and to behold in the same place the *Artique* and *Antartique Pole*, though a man were euen placed vnder the *Equature*, or the *Equinoctiall line*; so is it impossible, that the mynd of man should in one thought accompanie present and future, temporall and eternall things. Those twinns are incompatible, and would cause in it too griping conuulsions: *Things visible are tēporall, and eternall things are not seene*, saith the Doctor of the Gentiles, like as one of the Poles is inuisible vnto vs, and farr moe Pilotes know how to sayle, vnder that of our *Orison*, then vnder that of the

Antipodes, that being vnknown
vnto vs, and subiect to other starrs,
and other rules of nauigation. We
must not therefore wonder that so
few direct their course towards
Eternitie, and that T Y M E hath so
great a trayne; since the MAXIMES
of temporall and eternall things are
not onely different, but often also
contrarie, and alwayes further distāt
then Heauen and Earth. The soule
betwixt these two Extremities is
like vnto the child in the EMBLEME,
being hoysted vp by the wings of
it desire to things of the next life,
but kept downe to things, of the
present life, by the stone of this
earthly habitatiō, abating the flight
of the Spirit towards things aboue.
It is this *Talent of leade*, mentioned
by the Prophete, which swayer
downe to the ground, such as desire
to be freed from it, and yet cānot, so
faint hearted they are to performe

the

the good which they desire onely with an imperfect will! For if they desired it with an absolute will, and to that effect employed the power they haue, Grace would neuer quite them in so faire a way. Thus did the youngman in the Gospell, who shewed himselfe so desirous to vndertake the wayes of eternall life, wherof he made so earnest a *Petition* to our Sauour: but when he had learnt that to enter thither by the straight way and narrow Gate, he was to forsake his present possessions, to aspire with more facilitie to the Treasures of Eternitie, he returned sad, and administred occasion to the sonne of God to make that sweete discourse to his disciples, of the difficultie of entering into heauen, with the loade of riches. For which cause Sainte Augustine tearmed the loue of present things, the glew which glewes the feathers

of the mynd, and hinders her flight
towards Eternitie. While the Chri-
stall is sole, and in her natue puritie;
it is transparent, and in it are seene
the obiects put before it: but being
once spred ouer with leade or
quicksiluer, our sight is stayed in the
Glasse, and by reflection, we see the
picture of what is before it, and not
at all that which is behind it. A
neate and purified spirit, not soyled
with the lees and skumme of ter-
reane affections, Hath by the light
of Fayth a cleare Prospect vpon
Eternitie, and the things of the next
life: But as soone as it applyes it selfe
to earthly obiects; It discryes no-
thing but the fayding shapes of this
world. And as hounds fall easily at
default in the Spring, when the
fresh smells of flowres, make them
loose the sent of the game they
poursue: So the mynd that is carried
to the search of heauenly things,

runns

runns counter, misled by the neere-
nesse of present things.

*That we put a rate vpon present things
rather by their neerenesse
then worth.*

V. III.

FOr though many of those
that are carried away by their
allurements, know well that
they are not comparable in worth
to eternall things, yet rather by their
neighbourhoode then valour, they
make a stronge impression. Who
would not say that the full moone
is greater thē the starrs, it appearing
as another Sunne amongst the lesser
lightes, which the night discouers
in the heavens: yet is it not so, as the
Astrologers assure vs, but her prox-
mitie causeth this mistake. Present
things obnoxious to the decay of
tyme, are so short in continuance;

that they are but flying vapours, as
soone bet downe, as blowen vp,
seeming rather appearances, or the
shadowes of a dreame, then solidi-
ties; while yet beeing neerer, they
appeare to the eyes of such as muse,
or rather abuse themselues therin,
more worthy of consideration then
eternall things, which are not limi-
ted in their extention, nor haue end
in their beeing. And who knowes
not, (to keepe in our comparifon)
that the influences of this starre, the
nights great eye, are more force-
able then any other, excepting that
which is the fountaine of all light,
and which doth communicate it to
all the rest? We must say the like of
things present, that by reason of
their neereneffe, they strike the
soule, by the senses, a more violent
blow, then the future doe, which
are beheld, as a thing in absence.
Whence we haue a MAXIME; that
present

present objects moue the powres, which things in distance doe but slowly shake. But all this proceeds from want of Fayth, as hereafter we will declare; for if this vertue were closely vnited in the mynds of those, that doe beleue her propositions, she would make things hoped for, appeare as present, inuisible things visible, according to the definition therof deliuered vs by the great Apostle. The Moone appeares in diuers shapes, or altogether disappears, according to the different oppositions of the earth, betweene it and the Sunne. We may say the like in the matter we treat of, that Eternitie is seene, or shut vp from soules, according as they are more or lesse infected with earthly affections. ô Loue of the world how long wilt thou obscure the faire light of heauenly loue: ô thicke cloude why dost thou shut from so

many eyes, the aspect of the glorious rayes issuing from eternall lights? behold this torch throwen downe: the waxe which while it was below the flame did feede it, is the very bane of it: The loue of inferiour things, guided according to the order of Charitie; doth not impeach eternall loue; but when perishable things are preferred before those that are permanent, then this cleare lampe, which shines to our feete to conduct vs in the way of eternall peace, being smothered with materiall things, dies out. ô Smoke! ô vnfortunate dung! how many Tobies thou beatest blind? *Iron* doth naturally run after the *Loadstone*, yet many things hinder this stones attraction, as when it is rubd with garlike or greese, when it is neere vnto a *Diamant*, or when it is placed in too great a distâce from the iron. And our soules, who of their owne
natures

natures are immortall, by their owne instinct doe tend to Eternitie, as to that which they most affect; but as soone as the garlike or greese of the pleasures, and delights which are tasted in things present, doe attrape them; or when the lying luster of worldly honours keeps them at a gaze, it is not strange, that Eternitie, which they behold as a thing a far off, doth so litle worke vpon their affections. Shall I speake in a word what is the *Remora*, which stops the shippe of our hearts, vnder the sayles of our desires sayling towards Eternitie? it is, that euery one seekes himselfe, and not the glorie of God. It is, as that old Antipheron, that in euery thing hauing our eyes turned vpon our selues, in euery thing we seeke our owne interest. Few hate their soules in this world to gayne them to Eternitie. Few renounce all things present; and yet

fewer themselves, who are more,
not onely present, but pressing, to
follow Iesus Christ, and to doe the
will of God in earth, as it is in heauen.

*The weaknesse of Fayth, makes Eter-
nitie lesse considerable.*

I X.

BVt what doe I say to doe the
will of God, Alas! how many
wicked, how many mad
men, say in their heart, *their is no
God. Our lipps are to our selues, who is
our Lord? Come let's crowne our selues
with present roses*, before death, the
death of all pleasures, make them
fade away; let not a flowre of va-
nitie, of loose desire, of lucre, put vp
the heade in the meades of this
mortall life, which we take not a
taste of, before the graue shut vs vp.
And it is there that this want of be-
leife maks vs loose the veiwe of the
North.

North-starre of Eternitie which I
giue for a third cause. Yes, quoth our
Saviour himselfe to his Disciples,
doe you thinke that the sonne of
man coming to iudge the world, in
his last coming, shall find Faith in
the earth? and doe we thinke there
is Faith in this end and dreges of
ages wherein we liue? Verily if we
forme a iudgement of Faith by
workes, as the scripture teacheth
vs, it will easily be gathered by the
fruite the world brings out, that
there is nether Truth, nor Faith, nor
Memorie of Gods iustice, or Eter-
nitie, left in the heart of man. All
erre from their mothers wombe,
and stray from the pathes of equitie,
being *heauie hearted, & slow to beleene*
that which is taught them by faith
touching things to come. *They loue*
vanitie, and seeke after falsitie and lyes.
ô how deceitfull are the children
of men in their *waighes*, suffering
themselves

themselves to be deceaved in the Vanitie of their senses. Let vs consider this more neerely, and practically. Faith tells vs many glorious things of the Citie of God, where he raignes eternally with his Elect, where he makes his loue take roote as in a fertile feild. It tells vs, that this *Kingdome is of all ages*; that all *the Blessed are Kings; heires of God, and coheires with Iesus Christ*. That God is there, *all in all* filling them with an eternall felicitie: that his power is an *eternall powre*: That *his Kingdome shall haue no end*. And in our Crede we protest, that *we beleeeue life everlasting* the life of the world to come, That such as doe well shall enter into the blessed Eternitie; and the wicked into an eternall tormēt. That is one of the principale articles of our Faith, and as it were, the pinne vpon which the rest moue and turne: for if all should die to vs

together with the body ; if there
 remaynd no hope if another life,
 doth not the Apostle say plainely,
 that vnder our Christian law, we
 were the *most miserable creatures*
alivē. But ô God how weake and
 faint is faith in these articles, if we
 look vpon the liues of most Chri-
 stians ? ô sinners, who beleue so
 well, and liue so ill, hauing onely a
 deade Faith, not quickned with
 Charitie, nor seconded with workes
 suiting with your beleife, doe you
 not blush to see your hands con-
 trariē to your tongues, your actions
 to your words, and so great contra-
 diction in your selfe, by the con-
 tinuall warre which your *will* makes
 against your *Understanding*, whence
 is bred in your heart that remorse
 and griping, that gnawing worme,
 which permits you not euen in
 your pleasures, false follies and su-
 perfluities, any contentment, that is
 pure

pure and without mixture of bitter-
nesse, tempering your laughter with
greife, and ouersowing a thousand
thornes amongst the roses of your
fleeting delightes. ô miserable
wretches! willingly would I say,
ether liue as you beleene, or beleene
as you liue, not crucifying a new
again the sunne of God by your
vices, and that far more cruelly
and vnworthyly, then the execu-
tioners did to the crosse betwixt
two theeues, vpon the *Mount-Cal-
uarie*: for the scripture assures vs, that
if they had knowen him, as you
professe to doe, to be the King of
glorie, they had neuer treated him
so barbarously; but you barbarously
crucifie him, not now in his passing
and passible life, nor vpon *Mount-
Caluarie*, nor yet betwixt two
theeues, but euen set at the right
hād of the maiestie of the Highest,
and raigning in the Eternitie of
ages,

OF ETERNITY.

41

ages, betwixt the Father and the Holy Ghost. What doe you thinke, Athanasia, of the infidelitie, or crueltie, of the most part of wicked liuers, who haue the face to professe themselves of the faythfull? Yet if they beleueed as they liue, their actions would be like their beleife, and as Ethnikes, vpon whom the light of truth hath not shun, they would be lesse punished: but the seruant that knowes the will of his maister, and doth it not, merits he not a double punishment? And these wilfully blind creatures, deserue they not to fall into the accursed ditch, full of snares of fire and brimstone, and to haue part in the chalice of eternall tempests and tormoyles?

Origene's

*Origene's error touching the Eternitie
of the paines of Hell.*

X.

ANd it happens somestymes
that for the punishment of
this contradiction betwixt
their life and beleife, God permits
them to fall into a *reprobate sense*, and
suffers them to perish in the Deluge
of their error, leauing them in the
obscuritie of their vnderstanding,
to walke in the vanitie of their
thoughts, pursuing the desires of
their hearts, following the straying
rowtes of their owne inuentions.
Alas who would not tremble, who
would not quake with feare, to
see this mightie, this prodigious, this
incomparable wit, *Origene*, fallen
into this error, to beleue that after
a longe continuance of torments,
the damned should be drawen out
of

of Hell, to enjoy the vision of God: and this, because he could not comprehend eternall torments, which are so rightuous in Gods iustice. This so learned, and well disposed a man, who knew all the Scripture, did he not find in a thousand places of these diuine writts, that there is nothing more inculcated, nor more solidly proued, then *eternall fire*, then the *immortall worme*, then *eternall death*? So true it is that Faith and experience are incompatible, that to vnderstand we must beleue, and to beleue, we must captiuate our vnderstanding; and the soule that doth imbarke her selfe vpon the Ocean of the misteries of our beleife taking humane reason for her guide suffers a woefull shipwrecke in the midst of the course of her navigation. While the discouerie of the Indians had not yet brought vs the newes of a new world, situated
vnder

vnder another Pole, and another
Horison then ours, the opinion of
the Antipodes was laught at; learned
men improued it; and S. Augustine
himselfe held it ridiculous. But this
concernes this world onely, not e-
ternall saluation. The errour is far
more dangerous which stumbles at
the Eternitie of paynes, because it
takes also away the Eternitie of re-
compences: ouerthrowes the truth
of the soules immortalitie, brings a
foote againe the fopperies of *transa-*
nimation, or passage of soules out of
one body into another, and breakes
downe the foundations of all truth.
Yet this great wit, and withall of
so good a life, suffered shipwrake
vpon this shelve, blinded in his owne
imaginations, as the auncient Phi-
losopher, who lost his sight; by
fixing it too setledly vpon the globe
of the Sunne, experiencing the
Truth of this oracle, *who too curiously*
searcheth

searcheth into the secretes of the diuine Maiestie, shall be oppressed which the greatnesse of his glorie. It shall suffice vs for the present, to oppose the strong buckler of our beleife against this errour, a buckler, not onely of a double, but a centuple temper, and not pearceable by the darts of humane reason, since the scripture (which we will shew in its place) doth minace nothing more frequently, nor establish nothing more strongly, then eternall punishments prepared for the Diuel, his Angells Apostates, and all such as by sinne shall betake themselves to that reuoulted crue's side. We will ponder the reason of this eternall curse, as the order of this subiect shall require.

Eter-

Eternitie cannot be defined.

XI.

NOw I set vpon the hardest peece of my taske, to wit the begining; and who knowes not that *a good begining is halfe the decde doing?* And who can be ignorant, that to enter into a discourse, and put ones selfe vpon it by a reasonable conduct, an ouerture must be made vnto it, by the definition of the subiect which a man is about to handle? And here it is, that euen at the very threshwood, my pen falls out of my hand, since the matter, wherof I am about to represent a *poore draught*, is none of those that can be defined: for I pray you, Athanasia, this word, *Definition*, doth it not sound as it were some *finite thing*? And what proportion can an *infinite* thing beare with a *finite*, or what

what line can measure an infinite thing? Now Eternitie being of this nature, who sees not, that no definition can comprehend or compasse that, which in it selfe hath no bound, To what end then should we offer to shut vp wthin the termes of a definition, that which neuer had beginning, nor shall haue end? were it not to essay to shut vp the Ocean in a shell, according as an Angell in a childes liknesse said to S. Augustine, while he projected in his vnderstanding, that admirable worke of the Trinitie which he left vs? And tell me, how can that flow from a slender penne, or be exprest by a droppe of inke, which cannot enter into the imagination, nor the vnderstanding of man, who being finite, is in no sort able to contayne an infinite thing, such as is Eternitie? In vaine therefore haue some great and curious witts strayned themselves

in

in defining a thinge indefinite, and which is much better conceaued by admiration, then discourse.

That Eternitie is incomprehensible.

X I I.

FOr in your opinion, Athanasia, what is Eternitie but God himselfe, who is not onely eternall, but Eternitie it selfe, and wherein that which we call Eternitie doth so subsiste, that without its being, which is eternall, Eternitie should not bee at all. When therfore we name Eternitie, let vs say with the great Stoicke speaking of the termes of *Fortune*, *Providence*, and *destinie*, that we onely change Gods name into another, and that it is the diuinitie which we name by paraphrase. For sithens, according to the Diuine's *Axiome*, *all that is re* God is God himselfe, because, he is all
Essence

Essence without any accidents, all the qualities which we applie vnto him by way of *Attributes*, to speake of his greatnesse, according to our weaknesse and manner, that is, in a shutting wise, are no other thing then himselfe, though diuersly considered by vs, his vnitie comprehending in it selfe by way of *eminencie* all the multiplicite of our thoughts. So that when we name his *Wisdom*, *Goodnesse*, *Iustice*, *Powre*, *Immensitie*, *Eternitie*, and a thousand other magnificences we attribute vnto him, we consider this Sunne in his beames, which are all begun and ended in himselfe. It is he then that hath not onely immortalitie, as the scripture saith, but euen Eternitie: and who being without begining or end, (though the begining and end of all things) is by a necessarie consequence Eternitie it selfe. Iudge you now, Athanasia, if it would not be,

C

not

50. A D R A V O H T
not onely a temeritie, but euen a
manifest follie, to essay the defining
of him, who is, as an aunciant father
said, incomprehensible to euerie
thought, and ineffable to euerie
created tongue.

Eternitie is ineffable.

XIII.

ANd how doe you thinke,
said the same father, that
that should fall within the
compasse of a style, or be expressed
by words, which neuer entered the
eare, which was neuer discouered
by the eye, nor was euer appre-
hended by any humane conceipt:
and he speakes there of the felici-
ties, which God hath prepared in
his Eternitie, for such as loue him,
and such as he hath predestinated to
his glorie. What will then Eternitie
it selfe be, if its beames be so da-
sling

OF ETERNITY. ST

seling, its delights so ineffable? A
 smale scantling of this Beatitude ap-
 pearing in the eyes of S. Peter vpon
Mount-Thabor, did blind, or rauish &
 transport him in such sort that not
 knowing what he said, he demaded
 of his deare transfigured maister, to
 erect there three Tabernacles, as
 though he had would before his
 sufferances, haue established his re-
 pose in that place for euer. The pro-
 phete hauing seene onely the Al-
 mighty, in passing, as the diuines
 speake, was so estonished at it, that
 receauing from him Commission to
 denounce his pleasure to his people,
 he cryed out, *Lord I am a child who*
am onely able to cry, a, a, a, I cannot
speake: the least communication of
 the Almighty being ineffable. And
 the great Apostle being rapt vp into
 the third heauen, where he learnt
 newes of Eternitie, confessed after
 he was returned out of his rapture,

that they were secretes that could not be related. And Moyses hauing onely sene God by the shoulders, that is to say, in his workes, as some interpreters vnderstād it, he is taken with such an admiratiō, that hauing receaued cōmandement to denounce vnto Pharaο Heauens doome, he pretends for excuse, his tongues disabilitie, which is an euident signe, that the Almighty, is ineffable, as well in himselfe, as in his workes. Whence the auncient Egyptians in their simbolicall diuinitie, represented the Dietie in the shape of a Crocodile, a beaste which is said to haue no tongue, to intimate, that it is not possible to speake as one ought of a maiestie so high, and elevated beyond all vnderstanding.

*An imperfect description of
Eternity.*

X I V.

TRue it is notwithstanding
(to th'end we may giue some
ouerture to a thought and a
discourse in a subiect, which of it
selfe is incomprehensible and ines-
fable) that considering Eternitie as a
certaine thing abstracted from the
Diuinitie, in qualitie of a diuine
Attribute, we may in some sort,
not indeed define, yet describe it,
and forme some imperfect draught
therof, where we may, by better
reason, adde that, which that aun-
cient Painter was wont to put vpon
his admirable Portraictures, *Appel-
les made this*, signifying therby, that
he had not giuen the last touch to
his worke; or els, that his imagina-
tion past that which his pincell had

put downe . Without saying then
with *Simonides* , who was asked
touching the Dietie, *that the more he
considered it, the more he found to be
considered in it,* being a botomelesse
Abisse . And without respiting the
resolution of the point, for the space
of a hundred yeares to come, a tyme
wherin we shall not be vpon the
face of the earth , following the
Areopagians , who remitted to a
like tearme, the decision of an inuin-
cible difficultie. We thinkes we may
say of Eternitie , that it is no other
thing , then a continuance which
*having no begining, shall also haue no
end* . In these few words (in my
conceipt) as in the hollow of one of
those mirrors, which from their ef-
fect, are termed burning glassees, the
beames of this great Sunne of Eter-
nitie are receaued . Whose present
being perpetuated , is of a more
large extent then either the tyme
past

OF ETERNITY.

past or tyme to come, since they are bounded by tyme, but Eternitie is infinitely beyond any tyme imaginable. I am not ignorant, that this shortning description brings downe the mountaine Athos, to be a moate in the Sunne; makes the Sunne be seene in a Bason; and imitates the Geographers who show the whole vniuerse in the compasse of a smale Mappe. But euen as the same Geographers being come to the extremities of any Land, made known vnto them by their Art, represent vnto vs the Sea's illimited vastnesse, giuing vs therby to vnderstand, that they make no further discouerie: so in this matter of Eternitie, all that we can doe, is to make vs loose our veiwe in the boundlesse sight, of a *thing past*, which neuer had beginning; and of a *thing to come*, which shall neuer haue end. Whence it comes to passe, that as there is no

pencell that can euer represent the Sunne to the life, nor the aires transparencie, nor yet the fires liuelinesse; so is there no plume of so high a flight, as to arrive at the representation of Eternitie. And that Auncient Painter; who put such a rate on his owne Peeces, as that he said of them, *that they were painted onely for Eternitie*, would haue had his hands full in representing Eternitie it selfe, for which he said he laboured with such art, and strife of mynd.

What Tyme is.

X. V.

B Ut to come to that indirectly, which we cannot directly attaine vnto, me thinkes we shall bring some light into this obscuritie, by comparing contraries together; and by considering *Tyme* which we know, we may make

our

our felues some way to the knowledge of *Eternitie*, at whose greatnes we stand amayfed. So the Apostle teacheth vs to *search out the inuifible things of God, by the footsteps of such things as he hath made vifible vnto vs.* But is it possible that *Tyme*, which is so litle and diminutiue a thing, should rayfe vs to the knowledge of *Eternitie* which is incomprehensible and ineffable? The Geometritions, who take the measure of all folide bodyes from a point which is not, and which not being found in nature, is onely in the imagination, make a breach to this thought, and make vs hope the effect of the proposition of that incomparable Auncient Mathematician, who demanded onely a point out of the earth, wherein he might place his engine, to shake the whole masse of the vniverse, which hath no other fundation, as the Prophete saith, then its

owne waight and stabilitie. What is *Tyme* then properly speaking, but an instant, as litle perceptible, as the mathematicall point? It is a moment cutting of *things past* from *things to come*; and which, more quicke then quicksilver, runs away being prest, and slides out of his hand, that strives to hold it. In naming it, we loose it, so subtile and glib is it by nature. He were to *waygh the fire*, and *measure the wind*, according to the tearmes of the Prophete, to strive to stay this Protheus: In an instat he vanisheth: and while you thinke to shew him with your finger, he is gone. To count tyme past, with *Tyme*, were impertinent, since now it is not; nor hath that which is not, any qualities, saith the Philosophers *Maxime*. And yet should we lesse iustly, attribute vnto *Tyme*, the tyme to come, which as yet hauing no beeing, can be no other wise instyled, then with
the

the name of nothing. What is *Tyme* then, but an instant, so closely inuironed, or rather, asseiged with a not-beeing, that in thinking to hold, or shew it, it is alreadie slid from its beeing in nature. Such as haue endeououred to shew its incomprehensible littlenesse, giue it a litle more scope, imitating therein the Geometritions, who draw their *points* into *lines*, their *lines* into *superficies*, and their *superficies* into *bodies*, vpon which they exercise the Rules of their Art. For to make vs vnderstād, that *Tyme* is no other thinge, then the measure of the PRIMVM MOBILE, they were constrayned to gather together as many instants, as are conteyned in 24. howres, composing thereof a reasonable distance, whervpō to enlarge their discourse. Wherin they haue followed *Democrites* fantasie, who composed the world of a collection of atomes,

bringing to a grosse bodie many
 pettie percells, which according to
 the signification of the word, haue
 no body at all, which are emptie
 and almost chimericall imaginatiōs.
 As then (following the *Maximes* of
 Philosophie) Arithmetique, being
 come to the number of tenne, which
 is a full and perfect nūber, is forced
 to begin againe, extending its mul-
 tiplication to infinitie; and as all
 that is written, is framed out of 24.
 letters; euen so, the course of the
 PRIMVM MOBILE, whose vio-
 lence drawes about with it all the
 other Spheres, is ended in the di-
 stance of 24. houres, though in
 proper speech *Tyme* be but an indi-
 uisible, and almost imperceptible
 instant. Wence the length of ages,
 yeares, and mōthes, is drawn from
 the multiplication of dayes; as also
 the length of dayes from that of
 houres; and houres by the asēbling
 of

of many instants. Whervpon the Scripture in the Actes, and in the first Epistle to the Thessalonians, ioyne together those words, *Tymes*, and *moments*, to teach vs that *Tyme* (a thing which should be so precious vnto vs, and wherof alone, according to an Auncient, the auarice is laudable) consists onely of moments; moments so short and light, that the Scripture in an other passage, represents them onely, by the twinkling of an eye. Goe mortells and plot great matters; let your proiects, in your imagination, reach to Eternitie: you who haue onely the present tyme, that is, a moment, in your power, and a moment which is lost in the very instant, in which you thinke to graspe it, being a shadow which flies such as follow it. Who would not stand amaysed at the blind madnesse of most men, who build their hopes vpon things
so

so frayle; and comforting themselves in the expectation of a fortune, say as they belecue, that Tyme workes all; miserably for saking the pretensions of the blessed Eternitie, for sitting moments, which like to lightning, meete with death in their birth. Vnaduised Atalantas, who for aples not of gold, but gilt onely, stoppe the course of their best designes, and loose the aples; or rather, the crownes of Eternitie.

Eternitie compared to Tyme.

XVI.

TO what end shall we now place this great torch of Eternitie, before the eyes of those blind wretches, who are diued so deepe into the darknesse of Tyme, that they are not able to sustayne the shine of so glorious a light? Yet let vs not omit, Athanasia, for the

con-

consolation of the good, to strike sparkes of fire out of Tyme, which we haue represented in so smale a shape, and reduced to simple moments, to the extent of that vast Eternitie, whose immensitie doth swallow vp all ages. imaginable. I must confesse there is alwayes some imperfection, in the comparison of things disproportionable. For to say it is to place a flie by an Elephant; a moate by a mountaine: to compare a droppe of water with the whole Ocean; and earth to Heauen, which in regard of the Heauēly Spheeres, appears but as an imperceptible point; all this is to say nothing; or if to say any thing, it is to make knowne the weaknesse of mans wit, and imbecillitie of his imagination. Lets hoyste vp the sayles of our thought, and say, that Eternitie doth as farre out strippe yeares and ages, as the great Sunne the lesser

lesser starrs, eclipsing all their light
 as soone as it appeares in the *Horison*. And if Antiquitie represented
Tyme in Saturne who deuoured his
 owne children, for that it doth in-
 cessantly nibble away the moments,
 houres, dayes, monthes, yeares,
 and ages: Eternitie infinitely passing
Tyme doth swallow it vp as a point,
 and when *Tyme* shall cease to bee,
 Eternitie shall thrust out its conti-
 nuance into a NEVER, which shall
 neuer haue end, as it neuer had be-
 gining. It is too sparingely spoken
 to call it an Abisse that cannot be
 fouled: that it is an Ocean receauing
 all the waters of the world, without
 being augmented. Nay rather let vs
 apply vnto it, that which the An-
 cient Philosopher applied vnto the
 Diuinitie, that Eternitie is a circle,
 whose center is extended euerie
 where, and whose circumference
 hath no bounds, O Eternitie cryes
 out.

out a deuoute personage, who is able to conceaue what thou art? I propose vnto my selfe a thousand yeares; I conceaue a thousand thousand yeares; I passe in imagination as many millions of ages, as are moments in tyme, from the begining of the world, and yet haue I found nothing that comes neere to Eternitie. ô Eternitie thou shalt continue for euer and euer: what is it to say for euer and euer? It is to say everlastingly. But what will *everlastingly* say? it is a thing that passeth the reach of all humaine capacitie. If we say with the Angell of the Schowle, that *it is an immoncable durance whose continuation shall neuer fayle*, how shall we compare it with Tyme, whose continuance is cut of by euerie moment, and which would cease to bee, if God by an onely word should stop the motion of the Heauens. If we say with the
Apostle

Apostle of France, that it is, an immortal thing, incorruptible, invariable, having its being all at once: how can we compare it with Tyme which is a variable, corruptible, changeable, mortall thing, and whose being consists onely of a succession of instants? a transitorie being, which subsists onely by a flux of moments, which tend continually to ruine, and change as many faces, as it conteynes instants, which made Iob say, that the life of man doth neuer remayne in the same state. For since it is but a successio of dayes, who knows not, that though some dayes resemble others, yet are they neuer the same? If we say with a Christian philosopher in his *Consolatio Philosophiæ*, that Eternitie is an indivisible and accomplished being, without end or limite, who sees not that it is the true conterpoise of Tyme, whose imperfect being is bounded with
euerie

euerie instat: If we say with another Doctor, that it is a *present* without either *præter-perfect*, or *future Tymes*; and a spheere whose center is continually without any circuit at all, who sees not that it is to drinke vp *Tyme* into a nothing, to place a thinge so litle, beside so huge a thinge? Yes verily, heauen and earth shall passe, and shall be worn like a garment, but Eternitie shall be still it selfe, and its constât and perpetuall youth shall neuer waxe old.

An elevation of the mynd to God, vpon the comparison of tyme to Eternitie.

XVII.

O Eternall God who art author of *Tyme*, yet makest thyne abode in Eternitie, & whose gouernement, and Royaltie doth extend it selfe *PLVS VLTRA*: adorable Dietie who art from Eternitie

nitie to Eternitie : that is to say,
 without beginning or end, subsisting
 eternally by thy selfe; who art seated
 vpon thyne eternall Throne: whose
 power is an eternall power; and
 whose Kingdome is the Kingdome
 of all ages: bring to passe ô great
 God by that mercy, which thou
 eternally *buildest in heauen*; that
 the consideration of the immense
 and incomprehensible greatnes of
 eternitie, may be so lively imprinted
 vpon our heart, that the affections
 which linke them in so strong
 bands to transitorie things, and to the
 moments of things temporall, may
 be so weakened, or rather brought
 to nothing, that nothing may stay
 vs here below, or hinder our course
 toward the goale of eternall fel-
 citie. Take vs by the right hand, ô
 Lord, conduct vs to thy glorie, by
 the royall way of thy heavenly will
 and leade vs in the eternall way.

Thou

Thou ô great Iesus, sonne of the eternall liueing God, who art, our way, *Truth*, and *life* direct our steps in the way of true life. And which is this true life, but life euerlasting? which is nothing els but to see thee in the bosome of the Father, who begets the great T O - D A Y of Eternitie. Rayse vp the abbated courage of mortalls, and readuance their drooping thoughts towards their origine. Let them take so full a taste of the Manna of the blessed Eternitie, that things possessed in *Tyme* may become loathsome vnto them. Let them repute all tyme vaine, in respect of Eternitie. Grant, ô Lord, that this wholesome thought may be so deeply engraue in our memorie, that it may serue as a threade to conduct vs in the Labirinth of the worlds malice; and that we may passe through the vse of temporall things with so well a directed conduct;

conduct, that we may not losse eternall.

Mans life compared to the worlds continuance.

X V I I I.

ANd if all the continuance of Tyme be so litle in respect of Eternitie, as I haue declared vnto you, what shall the course of mans life be, if we compare it, I will not say to Eternitie, (for the distance is too great) but onely to the continuance of the world? How many men (tearmed by the old Philosopher *the little worlds*) hath this world (which the same Philosopher tearmed *the great man*) deuoured? How many lines haue and shall runne out, since the begining of the world, to the consummation therof? Truly it is not imaginable, though other wise fi-

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nite and limited by number and season. If you aske the wisest of men, who was wise too by a heavenly wisdom, to what he doth compare the shortnes of mans life, he will tell you that it resembles a shadow, which soudainly vanisheth; a courser which passeth with a nimble speed; a vessell on the sea vnder full sayles in a favorable gale which swiftly glides o're the waues; The flight of a bird, which with a strong and liuely wing cuts the aire; and an arrow, which being shot from a strong and forcible arme, flies home to the marke. If you moue Iob vpon this point he will tell you, that the dayes of man are verie short vpo the earth; that his life is a vapour, as soone cast downe, as drawen vp: that it is a winde, whose measure is short, nor can it be extended, a measure so smale, saith the Psalmist, that its substance is a verie nothing: and
witball

withall a measure which is in his hands, who keepes the key of life and death: It is not in the hands of men, to th'end that liuing in so great an vncertaintie, he may not rely vpon the continuance of his dayes nor trust to the comon course of nature, an error too too ordinarie. *Measure me a blast of winds, and waigh me a flame,* said a Prophete, speaking of the lightnes & vanitie of earthly things, the shape & desire of which passe like a floode. But be it, that all these things had some waight, and soliditie, yet since their vse cannot exceede the course of this mortall life, one may clearely discover, that they leaue but vpon a slender reede, and an earthly fundation. For if our life, compared to the worlds continuance, be but a moment; what inconceauable part of a nothing will it be, if we add, that the worlds continuance, (what euer we saye

to our selues of the length of it) is but a momēt in respect of Eternitie?

A thousand yeares before the face of the Eternall God, saith the Psalmist, is but as yester day which is past. And all the yeares of men, is but as the watch of a might which is reputed for nothing. This causeth Iob to say, that all the glorie of man, is as a dreame that vanisheth, and cannot be recalled; and that it passeth like vnto a nightly vision. Verily all these descriptions dictated by the Holy Ghost, are liuely pictures of the vanitie, and *Nothing* of man's life, whose durance is so short, that an onely instant doth often separate the Cradle and Graue. All that we see is but a point, saith the great Stoicke, yea lesse then a point, if any thing lesse can be imagined. Shall we then gruge at the moments of tribulatiō which doe afflict vs therein, which being well husbanded doe

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worke

worke in vs. a crowne of eternall glorie. No No, what sufferances soeuer doe vexe vs in this dying life, they enter into no comparison, with the glorie which shall one day be reuealed vnto vs.

*The force of the thought of
Eternitie.*

X I X.

NO neuer, Athanasia, though our mynd turne it selfe on euerie side & make choyce of subiects most pregnant to moue it, and to giue it the most forceable impressions, to imbrace good, or auoyd euil, neuer shall it light vpon any thought so fruitfull to produce this effect, as the thought of Eternitie. O momēts, you are but chaffe, and dust before the face of this great wind. This is the great vanne which can separate the corne from the chaffe,

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chaffe, and separate precious from vile things. Eternitie is that Moyses his rod, able to deuoure the serpents of our sinns; and to draw water from rockes, that is, can beget compunction in the most flintie heart. It is a violent blast, which driues vs forwards towards the Desert of penāce; which vrgeth vs to returne into the Sheepe-fold of grace, if by errour we haue strayed from it, or by sinne, like lost sheepe. It is the end of all ends; the end of all consummation; and the extremitie of extremities; wither the wiseman doth send vs, if we desire to abstayne from sinning euerlastingly. For if death; if indgement ensuing; if the terrours of Hell, serue for a bitt to the *strongest* mouth, and for a restraynte to the most desperate soule; what will it be if we add therunto the importance of an Eternitie? If we consider the Blessed Eternitie, it is a Ionathas his

honie: if the Accursed, it is a Tobie's
gale, foueraigne to cure the thickest
and deepest blindnes. There is no
Filme which falls not from the eye
washed with this water. No Tor-
rent of sinne, which may not both
be sustayned and repelled by this
stronge banke. It is a Sunne which
doth breake & disperse the cloudes
of vice which strine to hide the light
of grace. Lets approach then, Atha-
nasia, to this Torch, and our darknes
shall be blowen ouer. If we desire
to be borne againe to Heauen, let
vs, imitating that onely bird, con-
sume our selues in the beames of
that great starr. And if the thoughts
of the worlds last day, Iudge of all
the other dayes, filled S. Hieromes
heart with such dread, that it made
him loose both foode and repose,
his sleepe being interrupted, by the
terrible sound of the Archangells
trumpet, which sounded incessantly

OF ETERNITY.

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in his imagination: what waighd
shall that eternall doome haue in
our hearts, which shall crowne the
just with roses that cannot fade; and
shall inuolue the wicked in quench-
lesse flames, which being kindled
with the blast of Gods wroth, shall
continue as long as the Deitie it selfe.
No, I doe not beleue, that all the
Antidotes which Spiritualists pre-
scribe against the poyson of sinne;
that all their remedies put together
in one masse, can haue the like ef-
fect, in the purging of a foule, that
the importance of an Eternitie well
pondered, can worke therein. O
Lord thou hast giue a signe to those,
who haue thy feare imprinted vpon
their heartes, that they may auoyd
the arrowes which thou shuttest
from the bow of thy wroth; and
that, by flight, they may free them-
selues from the eternall torments
which doe attend them: torments

by which such onely are ouertaken,
as for want of foresight and consi-
deration, dread them not, as an aun-
cient Father doth teach vs. O how
happie is the soule, whose eyes God
daynes to open, ouer so perillous a
precipice, that therby she may a-
uoyde it, and please our Lord in the
Land of those that liue in his grace.
For they that passe their dayes in
this happie Abode, are not subiect
to this seconde death, which hath
no resurrection (for out of Hell
there is no redemption, or escape)
Their eyes owe no tributarie teares,
since they are not afflicted with the
torment of malice, nor doth their
feete stumble in the way of salua-
tion, which is that of the blessed E-
ternitie. *Thinke of the last end*, saith
the wisest of men, *and thou shalt
neuer offend*. If then the thought of
death, and of that which followeth
death, hath so much force in a soule

tha

that is occupied in it, as to diuert it from all euil: what will it doe I pray you, in a well composed heart, which can iudiciously ponder the waight of things, when it shall come to thinke, that temporall death is but an instant which separates the soule from the body; and that the particular iudgement which doth immediately follow this separation, is past in a moment: marrie that the decree of this iudgement is of an eternall and vninterrupted continuance. Why, the threate of a temporall death, and the losse of a flourishing estate, written vpon a wall by a celestially hand, was able to seaze the soule of Baltazar with so daunting a terrour, that the scripture assures vs, that all his bones were thereby disioynted: so thoroughly did feare possesse both body and soule! How forceably then shall the feare of an eternall death, worke

in a solide iudgement, and in a heart that thinkes seriously of its salvation. Will it not in this thought pronounce with the kingly Prophete: *All my bones were troubled, that is to say, all my powres were disordered: and againe: All my bones shall say vnto thee, ô eternall Lord, who is like vnto thee?*

That this life is onely lent vs to thinke vpon Eternitie.

X X.

O Momentes of this mortall life, how carefully ought you to be managed, since by you, as by so many stepps, we mount to Eternitie! I, for God hath onely placed vs in this region of death, to breath continually to that of the liueing: nor are we in this Desert, for any other end, then to trauell to the Land of Promise. Which shall one day

day be distributed amongst vs, according to the line of distribution. The Angells at their first creation, were placed in a state of grace, and full freedome, and had a tyme to resolute their choyce of glorie or reprobation, by obedience, or reuoulting: and following their election, that great diuision was made, which doth eternally separate the Blessed, who kept their principalitie; from the accursed, who fell from Heauen into the Abisses below. Men, after-wardes created of so noble substances, to repaire the ruines of those that were fallen, haue also the tyme of their life to resolute and determine what shall become of them for all Eternitie. For which cause they were created straight and free; fire and water were put before them, that they might make election of which they liked. And they applie according to their owne will, the vse of their

freedome, nor are they to impute it to others then themselves, if by their owne malice misfortune befall them. He that shall sowe benedictions shall reape benedictions; but he that shall commit wickednes shall draw a curse vpon his owne heade, and that an eternall one, according as it is written: *Goe you are cursed into eternall fire.* For at last, in the periode of our life, when as tyme shall be no more to vs, certaine it is that God will examen our workes, be they good or bad, and according to them, will reward each one. Then euery ones prayse or blame, shall proceede from the mouth of God. Now we are in the forked way of *Vertue* or *Vice*, which was shewen to the young Hercules, as an Auncient Authour writeth. It is in our power to take towards the right or left hand; and to sowe the feedes in this life, whose fruites we shall gather

gather in the next. Certes as the lines drawn from the Center of the earth, might goe to the circumference of the Heauens: so according to our comportment in these short momentes which we are to liue in earth, the definitiue Sentence of our eternall Abode, shall be giuen. It is our part therfore, tymely to thinke of our affaires, and to foresee what shall become of vs: for the scripture doth teach vs, *that we shall reape according as we haue sowed. He that shall sow in Spirit shall reape eternall life.* The chaste Susanna being pinched with bitter perplexities, while those two infamous firebrands of dishonestie, threatned her the ruine of her reputation, vnlesse she condescended to their lewd desire, choused rather to fall innocēt into the hands of men, then stayned into his, *to whom nothing is hid, who tryes the hearts and reynes: and who can cast the*

body and soule into eternall torment.
Me thinkes sure each considerate
heart, will take her part; and will
purchace at the price of transitorie
and momentarie pleasures, endlesse
paines. For tis a thinge too horrible
to fall into the hands of the liueing
God; the God of Vengeance, terrible
ouer all those of the earth. Contrari-
wise he will easely and willingly
imbrace all kind of paynes and
sufferances, who shall waigh as he
ought, that is, in the waighes of the
SANCTVARIE, these words of
the sacred ORACLE That we are to
enter into the Kingdome which knowes
no end; to the residence of Glorie, through
many tribulations: since that our Sa-
uiour Iesus Christ, was as it were
forced to suffer, before he could
enter into his eternall Felicitie,
which he had wholly obtayned, and
which, was necessarily due vnto
him. The Parabolicall historie of
the

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the wicked Rich-man, and the poore Lazarus, is a rich Table, representing this truth vnto our eyes set out in liuelie colours. Euerie one knowes the different successe of the one and the other; and what answer Father Abraham made to this miserable reprobate's complaints. *Call to mynd, Sonne, that thou tookest thy pleasures during thy life, and that Lazarus, suffered many afflictions. Now your estates are much changed; for he is replenished with ioy and delight; and thou oppressed with desperate greenes, and with punishments which shall neuer end.* O double Eternitie! thou art like to those figures which were presented vnto the Prophete, wherof some were strangely bitter, the others extreemely sweete. The Blessed Eternitie is a LAND OF PROMISSE and rest, whose fruites are of an vnmeasurable greatnes, and incomparable sweetnes: The accursed,

curſed, is a *forraine Region*, full of
diſorder; a daunting deſert, far re-
moued from the face of God: where
the fire ſerpents doe ſtinge without
cure, and kill without all hope of
recouerie. O ETERNITIE
The more I conſider thee, the leſſe
doe I know thee, and the deeper I
endeauour to diue into thy botto-
me, more bottomeleſſe I find thee.
Thou art the floode of the Prophe-
te, which cannot be paſt, nether at
the ford, nor otherwiſe. The Gyan-
tes grone vnder thy waters, nor can
any beaſte, euen though it were an
Elephāt, paſſe ouer thee by ſwimming,
to uſe S. Gregories words. All that
can be ſaid of thee, is nothing in re-
gard of that which ſhould be ſaid.
Though a man ſpeake all he is able,
yet can he not ſufficiently expreſſe
thee, euen to represent the leaſt
ſtroke of thyne infinitie. Birdes,
although they cannot ſoare to the
highest

highest region of the aire, leaue not
 for all that to flie: And what if we
 cannot comprehend Eternitie; yet
 ought we not cease to speake what
 we conceaue of it, though we can-
 not conceaue, what we ought to
 speake therof. A man may enioy
 the light of the Sunne; walke in its
 resplendant rayes; and now and
 then steale a looke vpon it; though
 he be not able to haue his sight still
 fixed vpon its globe. We are to doe
 the like in this subiect of Eternitie:
 and be it, that our sight doth disperse
 and loose it selfe in the immensitie
 of its extent; yet are we from tyme
 to tyme to consider it, since life is
 spent vs for no other end, but to be
 spent, for the most part in this atten-
 tion. This is that which the Pro-
 phete termes, *couragiously to attend*
God, and with patience to supporte
 this attention. And the Apostle: *To*
attend the blessed hope, of the coming
of

of the great God. I Lord, said the great S. Augustine, burne, cuto, pinch, slice here below, so that I may not perish eternally.

An enterie to the consideration of the accursed Eternitie.

XXI.

BVr doe you not thinke it high tyme, Athanasia, that we should draw neerer by the consideration of both the Eternities, and that, for our spirituall profite we should make a kind of particular examen, and as it were, an Anatomie. We will begin at the accursed Eternitie, that we may follow the methode which the Spiritualistes obserue in the reformation of the soule, beginning with feare, according to that of the wise man; the feare of our Lord is the beginning of true wisdom. And is it not true wisdom

to thinke seriously and tyme-ly of eternall saluation, and to direct our stepps towards the pathes of this peace, which passeth all vnderstanding, nor shall at any tyme be troubled with the noyse of warrs, but shall enioy with God, the abundance of a plentifull repose. *I haue done Iudgement and Iustice*, that is, I haue behaued my selfe iustly in all myne actions, saith the Royall Prophete. Will you haue the reason of this vprightnesse? *because I haue dreaded the seueritie of the eternall Iudge*. And another Prophete brings in Sinners conuerted to the father of mercyes, speaking in this wise. *O Lord through thy feare we haue conceaued good pourposes, and by it, we haue at length produced and brought forth the Spirit of saluation*. The needle, following the Contemplatiues worne similitude, goes alwayes through before the silke, and sharpe and

and pearceing **FEARE** (according
 to that word of Dauid: *Lord pearce
 my body and soule with the FEARE of
 thy iudgements*) is still the forerunner
 of ioy, ioy the inseparable fruite of
 the tree of true Charitie. I see then
 that there I must begin: but a secrete
 horror doth fasten vpon myne
 imagination, when I represent vnto
 my selfe so mournfull and daunting
 a matter. It is a far other thing then
 that place of horror, and vaste soli-
 tude, wherof the Prophete speaks
 for it is the verie harbour of eternall
 horror, eternall reproach. It is the
 accursed denne, where **DEATH** doth
 eternally inhabite. What *Memorie*
 hath not this remembrance in abo-
 mination? What *Vnderstanding* doth
 not flie a consideration so odious
 What *Will* hath not an auersion
 from a subiect so distastefull? What
Fantasie doth not turne it selfe from
 so sad an obiect? What *Pen* in lieu

writin

writing would not fly away from a matter so much to be fled? What *Inke* blacke enough to equalise the blacknes of those coles of desolation? This notwithstanding, my Athanasia, the most holy and most wise, doe admonish and counsell vs to thinke frequently of it, and to *descende into Hell liueing*, that we may not *descend thither dying*, saith a Father of the Church subtilly and truly. True it is, this medicine is bitter, and its bitternesse may cause a kind of drunkennesse, and distraction of mynd, marrie it is a wholesome distraction, and its conuulsions giues health and holinesse to the soule it doth seaze vpon. It is that volume of the Prophete's, bitter in the mouth, but restorature in the heart. What abundance of people fall into this gulfe, for want of foreseeing it. Let vs cast our selues into it by foresight, Athanasia, but as
Dyuers

Dyvers into the sea, to bring vp the
pearles of good and holy resolu-
tions.

The horroure of this subiect.

X X I I.

IT is neuerthelesse very hard,
that I may not say impossible,
to behold this subiect in the face
without astonishment. For if the
verie words, eternall *Reprobation*
and *Damnation*, make the most con-
stant and resolute courage quake,
what will the consideration of their
effect doe? A woman became once
a Statua of salt vpon the aspect of
an abominable towne burnt with
heauenly fire, the inhabitants whereof
descended into Hell alive. I would
to God that the sight of the accursed
Eternitie would make vs as immo-
ueable as Statua's to bad actions, and
would Season vs with the salt of
true

true wisdom. Moyses had an hor-
 rour and an apprehension of his
 rodd, while departing out of his
 hand, he saw it transformed into a ser-
 pent, and although God commaded
 him boldly to take hold of this beast
 by the tayle, yet durst he not doe it
 without trembling. O Athanasia,
 what heart is so resolute, as to behold
 the rodd of God, rodd of direction
 in his Kingdome, changed into a
 rodd of iron, driving away the re-
 probate, as earthen pots, and in a
 rodd of furie, and not quake with a
 iust feare, sith that even the heauely
Intelligences, the celestia*ll* *Virtues*
 assured of their saluation, shall be
 moued with feare, when the great
 Iudge shall come at the consumma-
 tion of the world, to hold his last
 Assises. That which the Poetes fa-
 bulously relate of their Medusa, and
 of the Sunn's retrogradation least it
 might giue light to the horrid and

vnnaturall banquet of Thiestes, are but weake strokes of the sacred horror, which the consideration of the cursed Eternitie doth imprint, vpon a soule. The reprobate to preuent the definitiue and irreuocable sentence of their eternall condemnation, shall one day inuoke *the mountains to fall vpon them*: and to burie them in an eternall obliuion. And if the heate of the Babilonian fornace did affright all the beholders with the fire flashes which it vomited out: what must the aspect of that eternall fornace (made hote with the wroth of God, and maintained in a continuall heate with a blast of brimstone), needes worke in a heart, that hath its sight sharpened by Faith?

It is an vniuersalitie of evils.

XXIII.

I Will discover vnto thee all sortes of good, saith God to his fauorite Moyſes, in manifesting my ſelfe vnto thee. Yes, for in the viſion of God all felicitie is comprised, as also all sortes of euil in the priuation of this obiect of the ſoueraigne Beatitude. For if the ſupreme Felicitie, according to all the Diuines, be a perfect collection of all good; doth not the rule of *Contraries* oblige vs to beleue, that the toppe of the ſoueraigne infelicitie is a collection of all euil. Goe to then, my Athanaſia, let vs represent vnto our myndes all the calamities and torments imaginable and vnimaginable, and let vs loade the ſouldiers of one onely with this heauie maſſe; and let vs affirme, that ſuch is the leaſt part of the

the sufferances of the damned. In this world calamities are alwayes in a manner particular, so that it is an extraordinarie thing, to see the same partie assaulted with two or three at the same tyme: and when the disease is violent, it dures not; for that ether the disease ceaseth, or the patient oppressed with it, ceaseth to bee. In Hell it is not so; for all the torments which we can cōprehend, yea even those which are incomprehensible, meet in the same instant vpon the damned's heade, *vpon whom scourges are reunited, and multiplied*; euen as the Eagles, to make vse of the Scriptures comparison, and haulkes doe in troopes seaze vpon carrion. O God, said the good Iob, that *man of grieues*, and oppressed with infirmities and miseries, thou hast rowled vpon me as the billowes of thy wroth. And Dauid in a like aire, *I am come to*

brode sea, and the tempest hath swallowed me vp: how much better doe these words suite with the reprobate, who perceauē the heauie hand of the Diuine iustice vpon them, without all hope of solace? To them it belongs to reade in the booke of Lamentations, maledictions, and misfortunes, which the Prophete did sometymes write by Gods command to reclaime Israel from its vice and destruction: to them, I say, who are fallen to the bottome of all miseries. The great Angell of the Schowle, S. THOMAS, giuing a reason why all calamities conceauable doe fall vpon the damned, saith after S. BASILE, that in the end of the world, when fire shall generally purge it, there shall be a separation made of all pure and impure things in the elements, and as that which is pure shall be reserued for the pleasure and content of the

E

Elect;

Elect; so that which is impure shall be cast into the Sinke or center of the earth, where the comon opinion placeth Hell, to be a continuall torment to the damned, being most iust, that as by their sinne they abused all creatures, so they all should conspire to torment them, as it is written in the booke of wisdome. That all the world shall fight for the seruice and glorie of the iustice of God, against the mad men. Propose vnto your selfe then, ô Athanasia, a person reduced to that point of miserie, that at one instant he should be afflicted with all sortes of paines, not onely in the principall members, but euen in the least partes of his bodie, so far forth, that he should resent particular stingings through euery pore. Speake the truth, to behold the most vile and wretched creature on the earth in this dismale estate, would it not moue horroure in you

your heatt? And yet, Faith doth assure vs, that the torments of the damned are far other, and that all this collection of euils, is but a poore part of their cup. And Verily, most reasonable it is, that such as imployed all the powres of their body and soule to offend the soueraigne and eternall Goodnesse, should in euery of them 'be eternally punished by the Soueraigne Iustice. The numberlesse number of those paines are expresse in diuers passages of holy Scripture, where it speakes, of *Fires, Ice, Darknes, Blindnes, Gnashings of teeth, Teares, Hungar, Thirst, Deseases, Swords, Howlings, Gale, Absinth, Prisons, Wormes, Serpents, Whirlewinds, Tempestes, Fournaces, Thunders, Wheelles,* and a number of other scourges, wherof we find euery lease full.

*The paynes of sense, and first of the
sight and hearing.*

X X I V.

ANd wheras generall discourses seeme not to be so efficacious as particular ones, let vs descend, Athanasia, from the generalitie of those eternall paines, to the particular consideration therof. The Contemplatiues diuide them into *penas sensus*, and *penas damni*, whence comes the word *damnation*, and it is incomparably greater then the former, though it far lesse strike vpon the imagination of vulgar myndes. The Sight, amongst the exteriour senses holds the first place, and the priuation therof, is numbred amongst the greatest miseries of this life, by the iust **T O B I A** a worthy witnesse of so troublesome a discommoditie. Now Faith doth
teach

teach vs, that the damned shall be in thicker obscurities then those of Egypt, and that the tēpest of darknes shall possesse them for euer. And in the Holy Scripture Hell is marked out in these words, *exteriour darknesse*. For an Eternitie, saith the Prophete, light shall not be discovered therin; for although God be there, as it were in euery place; and that darknes cannot obscure his naturall light, yet his will is, that in this dry Lake, that is, voyd of all consolation, the darknesse couer the face of the Abisse; and that the eyes of the damned, though otherwise capable of sight, see nothing but that which may trouble and torment them. The fire of the diuine angar being once fallen downe vpon them, they shall neuer more discouer the Sunne, in punishmēt of the abuse of this noble sense in tyme past, and that in lieu of contemplating the Heauen, they

haue made their lookes dwell vpon the earth and creatures . And although light be as inseparable a qualitie of fire as heate ; yet as of old when the three children were throwen into the founnace, the diuine powre leauing the light , did suspend the heate of the flame that it should not attempt vpon those innocents : so in Hell, he will permit the heates actiuitie vpon the reprobate, and yet will deprive the fire of light , to leaue them in obscuritie amongst *the deade of ages*, buried in an eternall obliuion , and far removed from the light of his face. So *shall our Lord diuide the flame from the fire*, saith the Psalmist, that is according to some interpreters , he shall separate the light from the heate. And euen as during the palpable darknes , which God did of old spread ouer Egypt, while the Israelites enioyed a delightfull light,
the

the Idolaters were ether blind, or afflicted with frightening visions: so in Hell, amidst the pitchie blacknes of that region of the shadow of death, if at any tyme the dāned enioy some obscure glimfes, seeing as though they saw not, it shall be onely to espie the hideous shapes of amaying fantomes, and horrible visions of Diuels, whose aspect shall be more insupportable vnto them, then the rest of their tortures. So that, if for the thicknes of this smoake, and the blacknesse of these obscurities, the priuation of the vse of this sense be an irkesome torment vnto them: the short vse, which at tymes they shall haue of it, will onely serue to add to their torment, alwayes vnfortunate both blind and seeing. I will omit the particular paines of this delicate part, which, as the Phisitiāns obserue, in its daintie litlenesse is obnoxious to so many different de-

seafes, which shall be yet diuersified
 both in qualitie and quantitie, ac-
 cording as the reprobate shall haue
 abused that noble Sense, which had
 bene in Heauē one of the principall
 organes by which the ioy of our
 Lord had entred into their heartes.
 O God with what frightes shall
 their foules be tortured by the sense
 of hearing, a sense, by so much more
 liuely and capable of paines, as it
 hath more commerce with the
 mynd. Ah! what a mad musike will
 there be heard, of howlings, shrieks,
 gnashings of teeth, and grones of
 desperation! If the thūder clapp and
 trumpets sound, which did resound
 vpon the mountaine where God
 deliuered his law to M O Y S E S put
 all Israel in such an A L A R V M, and
 struke the heartes of the people with
 such astonishment, that they said
 vnto their law giuer, *Let not our Lord
 speake vnto vs least we should die.*
 What

What a death shall it be in death it
 selfe, *to heare the voice of many*
waters, or rather the overflowing
 torrents of so many maledictions
 and horrible blasphemies, which
 rage and despaire shall draw from
 their execrable mouthes full of the
 stinch of a hellish brimstone. ô
 how iarring the discorde, and how
 detestable the roarings of those vi-
 ctimes of the eternall furie! The
 eares of those eloquent Orators, and
 pleasing Poetes, who had taken so
 great complacence in the gratefull
 fall of their measured perodes, and
 in the sweete cadēce of their rymes,
 shall find themselues at that tyme in
 a wonderfull disorder. The eares of
 those Princes which admitted onely
 silken words, and *the oyle of sinners*,
 that is, flatterie; who tooke content
 to be praysed in the desires of their
 heart, and blessed in their iniquities;
 who found no better musike then

that which their owne prayſes made, as ALEXANDER ſaid, who was as great in vanitie as valour, will then be ſtruke with terrible accents. The eares of thoſe Adoniſes (this word ſignifies Song) thoſe Ninnions of the Goddeſſe *Venus* whoſe baites are diſhoneſt ſonges. Thoſe of theſe effeminate Muſiciāſ, and daintie Dames who muſt be lulled a ſleepe by ſinging new aires, more pernicious then thoſe of the Poetes Syrenes, ſhall then haue their eares filled with dreadfull plaintes, reſembling the voice of the Storke or Dragon, to whom a Prophet compares his owne, while he lamented the incurable woundes of the people of Iſrael. But the damned ſhall be principally frighted, and ſhall quake to heare the thunder clape of the heavenly wroth, which ſhall continually reſound in their eares. Whereas *the iuſt*, ſaith the royall

royall Prophete, *shall be in the eternall memorie of God, and shall not feare the dreadfull crake of his wroth.*

The paines of other two senses, the Smelling and tasteing.

X X V.

ANd if Hell be the world's sinke, and the Receptrackle of all the filth of this great Frame, and withall a deepe dūgeon, where the aire hath hardly any access; how great must the stinck and infection needes be, of so many corruptions heaped one vpon another, and how insufferable the smell of that infernall brimstone, mixed with so many corrupted matters? When we reade the sufferances of certaine Martires, who were afflicted with smells and vermine in darke prisons, we esteeme those lent martirdomes as painefull as the vio-

lent. Nay some natures there be that can so litle support euil smells, that to enter into a Hospitall makes them swoone: And yet what is all this in comparison of the infamous exhalation of this gulfe of horreur of which we speake? Alas, Athanasia, LAZARVS his sisters though verie affectionate to their brother, could not endure that IESVS CHRIST should cause his graue to be opened, by reason of the stinch, which they apprehended would issue out of it, albeit he were but dead for the space of foure dayes. O infernall Caue without all vent or breathing hole; receptacle of filth and dunge; eternall graue of such as die continually and yet cannot die! with what abominable filth art thou not filled? you daintie offenders who liue onely amidst perfumes and Roses, who are dayly loaden with all the Parfumers drouges, then it is, that

that in steede of sweete odours you shall rott in execrable smells, for punishment of that, that by your euil exemple, you were in your life tyme an odour of death to death, and not, an odour of life to life, and a good odour in IESVS CHRIST aspiuous people are. Then shall be said of you, that which a Prophete pronounced of Israel in Captiuitie: *those that were clad in purple, and imbaulmed with parfumes, haue imbraced dunghills.* With what afflictions shall not their taste be tormented. For besides the *gale of dragons*, wherof the scripture saith they shall drinke: and the *bread of greife*, which shall be their comon foode, a continuall hungar and thirst shall terribly tyrannise ouer them. They shall endure the *hungar of mad-dogges*, saith the Psalmist: And as touching the thirst which the burning heate of the reuengefull flame shall cause in them,

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them, the storie of the wicked Rich-
man doth furnish vs with an au-
thenticall prooffe. Iust iudgment of
God vpon those who in their life
tyme cramd themselues with the
worlds sayding delightes, *crowning
themselves with roses*, and spoyling all
the floures of the meades of plea-
sures! All the most horrible famine
that Scripture and histories propose
vnto vs, are but weake pictures to
that which the damned shall suffer
in this vnfortunate Residence of e-
ternall miseries.

The paine of the sense of touchinge.

X X V I.

THe sense of touching, the
grosslest of all the rest, yet
the furthest extended, af-
fording more hold to miserie, in my
opinion, shall be more afflicted then
the rest, and the subiect vpon which
che

OF ETERNITY. IN

the most cruell punishments shall
 be exercised. Yes, Athanasia, for all
 the torments which the Scripture
 doth propose vnto vs, as prepared
 for those which by the diuine Iu-
 stice shall be cast into the darke
 Dungeon of that eternall Gaole,
 seeme to fall vpon this onely sense.
 They shall passe saith I O B, from
 snowie waters, that is, from the
 extremitie of cold, to intollerable
 heates. Whole floodes of fire and
 brimstone shall shewe downe vpon
 those vnfortunate wretches, and a-
 gaine, a part of their chalice shall be
 fire, hale, snow, ice, and the boyste-
 rous blast of tempestes. You see that
 all this belongs to the sense of tou-
 ching. And indeede this eternall
 fire, whither the reprobate shall be
 condemned by the last sentence;
 and this Pond of *fire and brimstone*,
 whither they shall be cast headlōg,
 shall worke principally vpon this
 Sense.

Sense. The hatchet is alreadie put to the roote of the tree, said the fore-runner of Messias; and that which shall yeald no fruit shall be cut downe and cast into the fire. He hath alreadie taken the vanne into his hand, put into it the corne and chaffe, being resolved to separate them, and reserueing the one for his Granarie, to cast the other into a fire which shall neuer be quenched. And if amongst the torments which humane Iustice hath inuented for the punishment of crimes, there is none held more rigorous then that of fire, by reason of the great actiuitie of this element: what shall the heate of that fire be, which shall be the executioner of the Iustice of the God of vengeance, whose Zeale shall be inflamed against the wicked, and shall kindle the fire which shall eternally burne in the extremities of Hell, as M O Y S E S doth expresse it.

The

The Contemplatiues strue to persuade vs, that the materiall fire which we experience here below, is but as a painted fire, in respect of that, whose flame doth cause a horrible combustion, saith EZECHIEL, which shall neuer be extinguished. The Reprobate, saith S. IOHN, shall drinke the wine of Gods wroth, and shall be tormented with fire and brimstone, *and the smoake of his torment shall assend for euer and euer,* that is, shall neuer end. And here it is, ô my dearest soule, to purge thee from the rouse of thyne iniquities, and to make thee absolutely and for euer renounce sinne, an accursed cause of so horrible an effect, that I must brand thee with a wholesome marke, and make thee descende in thought, into those disastrous flames, asking thee with the Prophete ISA Y E, *whether thou art able to live in this deuouring fire,* and whether thou

thou wilt make choyce of thy habitation in eternall flames. I must vrge thee vpon this point, ô my soule! and without vsing distinctions or euasions, without all exceptions, thou must answere my demand. This fire is prepared for the Diuel and his reuolted Angells, saith the holy Euangilist, consider, whether thou wilt enter into this accursed crue, *and take part of the dreggs of their chalice.* There is noe meane, either must sinne be forsaken, or thou thy selfe be giuen vp a prey to this eternall torment. It is long since this sentence was pronounced, which teacheth vs, that we are either to doe pennance in this life, or eternally to burne in the next. To auoyde these straytes and slipe away to the right or left hand, is impossible; *Heauen and earth shall passe, but the words of truth shall neuer passe.* If thou be not altogether blind, and if the
light

OF ETERNITY. 115

light of reason be yet with thee, I doubt not but thou wilt make a happie choyce, and to escape so dangerous a gulfe, thou wilt cast thy selfe into the armes of grace, and Diuine mercy, which admities onely the penitent, and repentant prodigalls: goe then, my deare soule, vpon this thy holy resolution, and begge of the Diuine clemencie, that he would finishe his worke in thee, and that he would bestow grace vpon thee, to accomplish that, which it hath made thee will, and begin. For *vnlesse God build, in vaine doth a man goe about to build*; and all that is not established vpon the fundation of his assistance, cannot choose but be ruinous.

A sick

A sith to God.

XXVII.

O Great God who art a consuming fire, whose words are fire and as a hammer bruising the hardest stones. Who appeares in the burning bush, when thou wilt giue a law of terrour and dreade vnto the world; and sends that of loue in fire tongues, whose Zeale is burning as fire, and whose lampes are fire and flames, whose iealousie is strong as death, and hard as Hell. Who makes the fire of thy Diuine Iustice issue from amōgst the thornes, to destroy the tallest Cedars of Libanus, who kindlest the reprobate as coles with the fire which procedes from thynne irritated face. Who continues the furnace where they are plunged, in its wounted heate, by the torrent of burning brimstone which flowes from
the

the face of thy iust indignation. O
God of reuenge, let this thought
make so liuely an impression in our
imagination, that we may be therby
rouled out of the lethargie of plea-
sures, concupiscence, and wordly
ambition which keepe vs asleepe.
Let the *fire, which walkes before thee*
as executioner of thy terrible Iusti-
ce, and which doth consume thyne
enemies, to witte the reprobate,
neuer depart from our memorie;
may it be vnto vs a torch, and *pillar*
of light, in the darknesse of the world
and our errours; a Lampe to our
feete, and *a light to our wayes* wherby
we may discouer the gulfe which
will swallow vs vp, vnlesse we pro-
hibite the feete of our affections, to
follow wicked wayes, and command
them to *walke in the wayes of thy law*.
Thou o Lord, who didst deliuer the
three children out of the Babilonian
furnace (a figure of that wherin the
repro-

reprobate burne for euer) preserve vs from those abominable flames, where thou art continually blasphemed; and exempting vs from the sharpe and burning ones of thy wroth, place vs in the light and bright ones of thy loue, where like Pyralides, and sacred Salemanders, we shall liue happie, without paine or consummation, singing honour, praise, and benediction vnto thee for the Canticle of our deliuerance.

Of interiour paines.

XXVIII.

L Et vs now come, Athanasia, to the consideration of interiour paines. And let vs iudge of the torments of the soule, as well by the aduantages which it hath ouer the bodie, as by the large share it hath in the malice of sinne, which is consummated in the will. If

Stoical

Stoicall philosopher had light e-
 nough to discerne, that *euery disor-*
dered mynd is its owne Tormēter: what
 a torture shall the reprobate find in
 their owne hearts, in this accursed
 place of disorder, which is reple-
 nished with the horreur of an e-
 ternall confusion? There their vn-
 derstanding shall be darkned with
 cloudes: because they shall be ouer-
 taken with a night of obscuritie,
 and be couered with the thicke
 shades of death. I will omitt the sub-
 tile schowle questions, whether they
 shall be intangled in errours and
 ignorances, wherof those accursed
 inhabitāts of that black prison seeme
 to complaine in the booke of wis-
 dome, when they say, that *the Sunne*
of vnderstanding doth not enlighten
them. Vpon this subiect I will
 onely stike to that vndoubted truth,
 which teacheth vs, that they are
 fallen for euer into a reprobate sense,
 which

which causeth their will (still following that which the vnderstanding proposeth vnto it) being bent to vice like a crooked bowe, as the Psalmist tearmes it, to hate God with an implacable and extreame hatred. But if some subtile disputant goe about to teach vs, that since the will cannot hate *Good* which is its proper obiekt, it is impossible that it should cōceauē a true hatred against God, who is the soueraigne good: we will answere him with the Angelicall S. THOMAS, that the damned doe not hate God in himselfe, because *they know him not such as he is*, (as doe the Blessed who by reason of that knowledge cannot leaue to loue him) but onely in his workes: for the *vnderstanding* of the damned conceauing God as Authour of the torments they endure, causeth their will to be incensed against him with a mortall and raging hatred: And wheras,

whereas, nor God, nor the payne, which they suffer can cease to bee, their courage ceaseth not, and their will is continually tortured with this vn sufferable auersion. Their *memorie* also shall haue its peculiar torment: for if the blessed in Heauen reioyce in the labours & reproaches, which they endured for the loue of God, and that through the fire and water of tribulations they are entered into rest: the memorie of pleasures past shall be an extreame torment to the reprobate, when they call to mynd, that for those transitorie moments they are fallen into pinching and endlesse paines. They shall roare out with *ESAY* to haue sold their heavenly inheritance for a measure of potage. For comparing in their mynd pleasures past with those that are eternall, and apprehending the approach of torments whose cruell panges they feele, will not

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this

this memorie, thinke you, draw
vpon them an insupportable affli-
ction? With what Phantomes and
monsterous imaginations shall their
fantisie be tortured? Frame a iudge-
ment of it, by that which happens
to such as in this life, finding them-
selues guiltie of greuious crimes,
feare to fall into temporall Iustice.
They may indeede sometymes be
in a secure place, but neuer in secu-
ritie. They may be hid from the
eyes of men, and be placed out of
their reach; but neuer shall they be
able to hide themselves from them-
selues, or escape the assault of their
owne conscience. While they wake
they are vexed with feares and sus-
pitions: their sleepe is interrupted
with wicked dreames, dreade doth
still haunt them: at each ones ap-
proach they quake with feare, and
the Furies hauing seased vpon them,
grant them neither Peace nor Truce.

their dissipated thoughts put their hearts vpon the Racke. Now if the apprehension of humane Iustice, which hath power onely ouer the bodie, giue so daunting Alarumes to the imagination; what will the sense of the dartes of the Diuine Iustice doe, which are so many *vessells of death and burning arrows* shot at the damned soule? But who can expresse the strange Chaos, and horrible confusion which shall inhabite the inferiour appetite of the lost true? For if all the disorder of mans life spring from his passions, which as blustering blastes are shut vp in the two caues *Concupiscible*, and *irascible*: what disorder, Iudge you, must those wretched soules needs feele in that part, what contradictions in themselves, what conuulsions, what rage, what furie? Alas that noble passion, *LOVE*, Queene of all the rest, the Sunne and salt of life, that

passion which might haue made them happie for euer, if they had turned it towards God, that soueraignely amiable obiekt, being as it were razed out of them, the perpetuall auersion they haue to loue, shall afflict them as the panges of a woman in childbirth, who cannot yet be deliuered. S. CATHERINE OF SIENNA being vpon a day present while a possessed person was exorcised, the Diuel being commanded to declare his name, he answered with a hideous howling; *I am the accursed DEPRIVED-OF-LOVE.* At which the Sainte was so moued, that she thought she should haue fallen downe in a Traunce. Touching the passion of *hatred*, it shall be outragious in the dāned, whence shall proceede their continuall blasphemies against God, and the perpetuall maledictions and imprecations which they shall make against
the

the creatures. And if they haue any *Desires*, they shall be execrable ones; to see all the world partakers of their paynes: not that they are at all solaced therby, but onely to giue way to the incredible malice, of which they are full. Their auersion from all good shall be as much tormenting, as in it selfe it is execrable. Of *Ioy*, there must no mention be made in that place of dolour: But cōtrariwise of an incredible *Sadnesse*, which shall oppresse them without all consolation. The heate of *Anger* shall redouble the heate of their flammes. *Hope* banished from their hearts, shall leaue the place voyde to *Despaire*, which shall be one of their greatest and fiercest Tormentors. And be it that an impudent and shamelesse audacitie shall opē their blaspheming and stinking mouth against Heauen, yet shall an eternall horreur make them quake, though

indeed nothing can befall them,
worſe then that which they already
endure. Thus ſhall they be toſſed
with the blaſt of thoſe tempeſtuous
winds, being burdeſome and inſup-
portable to them ſelues. And though
their bodie be within Hells boſome,
yet ſhall they beare about with
them another Hell in their owne
boſomes. They ſhall vomite out ve-
nimous words againſt themſelues
being weather-beaten by their paſ-
ſions, as with contrarie winds vpon
the ſea of ſo many calamities. They
ſhall be deuoured with the ſharpeſt
gnawing of the bloodie birds of
their inordinate affections. They
ſhall be giuen vp in prey to their
owne rage, as the Poetes *Acteon* to
his owne hounds.

The

The Prison of Hell.

X X I X.

ANd if libertie be reputed so great a good, that all the goods of life, yea life it selfe, without it, are esteemed as nothing, whence it is, that amongst the ioyes of the blessed, the libertie of the children of God is placed. What concept are we to make, my Athanasia, of the eternall captiuitie of the damned, in a prison so horrible as that of Hell? O Lord how true it is, that he that sinneth, adiudgeth himselfe to a perpetuall slauerie: but a slauerie farr other then that which Israel suffered in Egypt, where the Diuells are farr more cruell then Pharaos officers, who put the *Hebrewes* to digge and delue the earth. A prison, saith S. CIRILLE, all on a fire, and where the darknesse shall

shall neuer be enlightened with any ray
of light; where pestilent and gnawing
wormes line in spight of death. Who
would not feare, saith S. BERNARD,
this worme that cannot die, this place
full of fire, this smoake, this stinking
brimstone, those blasts of tempests, those
thicke and blacke fogges of exterior
darknesse? For what light, I pray
you, can penetrate into the bowells
of the earth, whither euerie liuing
creature descended, of those that re-
uoulted from MOYSES, as the Psal-
mist teacheth vs, and as we gather
out of the booke of Numbers. For
to doubt whether Hell be in the
Center of the earth, a place furthest
remote from the glorie of the bles-
sed, seemes to me a thing impossible,
after one haue well waighed the
places of Scripture, and of Fathers,
pointing out this truth. I SAY,
speaking of the descent of Messias
into Hell, *Hell which is below the
earth,*

earth, saith he, was troubled in thy ar-
 riuall. And the same Messias is made
 speake in this sort by Ecclesiasticus:
I will penetrate the inferiour parts of
the earth, and I will visite all those that
sleepe therein. And the verie Diuels in
 S. LVKE besought our Sauour,
 that casting them out of the bodies
 which they possessed, he would not
 send them into the Abisse. S. CI-
 RILLVS ALEXANDRINVS speaking
 of Hell, tearmes it a *blacke Caeue vnder*
ground, replenisht with darknesse, smoake,
and all miseries, where the damned
soules are as in a dungeon. TERTV-
 LIAN calls it a *Treasure of fire shut*
vp vnder the earth. And S. AVGV-
 STINE teacheth in diuers passages,
 that Hell is vnder the earth; as also
 S. GREGORIE the Great. There
 is the lake, or rather the cisterne
 without water of cōsolation, whither
 those vnfortunate soules are ba-
 nished. A prison far other then that

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which was so irksome to IOSEPH, since that those accursed soules are there *bound hand and foote*, afflicted with ineffable torments. And which is yet worse, without all hope of deliuerie! To which if we adde the compaignie of Diuells, whose complices they made themselues, by reuoulting, with them, from their Creatour, I doe not thinke, that any thing more horrible can be conceaued. Alas the stateliest house in the world, being designed to any one for his prison, appeares forthwith to him gracelesse and disagreeable, so powrefully doth loue of libertie possesse mens mynds! what will that house be wher all imaginable and vnimaginable euils make their generall Assemblie, following the conceit of the great Romane Muse?

Of the paine of Damni.

XXX.

BVt amongst all those euils,
Diuinitie teacheth vs, that
none is comparable to that
which is called the *paine of damni*,
whence *damnation*, and the *dammned*
take their names. No, not all the
exteriour ones, nor yet all the inte-
riour ones, which breefly we haue
represented, can any way enter into
comparison with this, which alone,
doth further surpasse them all in
greatnesse, the the highest celestiaall
spheere, doth surmount this earthly
globe. Which I will endeauour, to
make you vnderstand, Athanasia,
by this consideration. In sinne there
are two principale malices, the first,
is the auersion fro the Creatour; the
other, is the conuersion to the Crea-
ture: which God declares by the

mouth of his Prophete in these words: *my people at once committ two evils, they forsake me, who am the fountaine of liue-water, and they make vnto them selues broken Cisternes which can hold no water.* To this second malice, belongs that paine of Sense, whose miseries we expressed in the pre- cedant stroke: but to the abandon- ning of the Creatour, appertaines the paine of *damni*, which consists in the eternall priuation of the sight of God, wherein is placed the highest point of the immortall beatitude. Now, *I apprehend*, saith the Father with the golden mouth, *that part of glorie incomparably more great then all the other torments.* And the same addes, *that tenne thousand torments like to those of the damned are nothing being cōpared to this priuation.* Wherin this Doctor is followed of all the rest, and the schoole doth teach it as a constant truth, which cannot be called

called in doubt, without shaking the grounds, and violating the principles of Christianitie. S. THOMAS strikes further into it; for though the paine of *damni* be equall in all the dāned, and that of *sense* vnequall, according to that which is written, *that the torments are proportioned to the vnlawfull delights*: and although aswell those of *sense*, as of *damni*, be equall in respect of the Eternitie of their durance; yet doth he hold, that the paine of *sense*, and that of *damni*, doe differ almost as much as a finite and infinite thing: for certaine it is, that touching the senses, the punishment of the reprobate comes far short of their demerits, *the Diuine goodnesse not being able to conteyne his mercy, euen in the effects of his greatest wrath*: but as for the losse of an infinite good, wher in the paine of *damni* doth consist, who sees not, that this punishment is in some sort infinite.

And

And if insensible thinges find no rest till they be reunited vnto their Center, since they were not separated from it but by violence; how intolerable must the state needs be which doth separate a soule for euer from its true principle, which is God, without all hope of returne. O rebellious Absalomes! for an Eternitie you shall be banished from the Court of this heauenly Father, who doth no longer acknowledge you for his children! Prodigalls that you are, who by your reuolts and debouistnesse haue dissipated the substances of this eternall Fathers grace: then shall there be no more tyme of repentance left for you: and in this perpetuall separation from his face, you shall remayne for an Eternitie in that forraine land couered with the shadow of death, because you did wilfully separate your selues from the Authour of life. God will

reuei

reieſt you eternally; eternally ſhall you be deprived of the light of his countenance and of the light of that glorie, which is the part and portion of the Bleſſed. For euer ſhall you lament the loſſe of this priſeleſſe treasure; as Michol ſpēt teares, and could not be comforted for the loſſe of her Gods. You ſhall ſob, but in vaine, in vaine ſhall you moane the loſſe of the God of Gods, whoſe deare preſence had as thoroughly replenished you with happineſſe, as his abſence doth oppreſſe you with diſaſter.

The continuall greiſe.

X X X I.

THe geiſe of this ſo irreparable a loſſe ſhall be ſo bitter in thoſe wretches, that we may count it, Athanaſia, for one of their greateſt torments: For when they begin once to conſider what they

they are, and what they might haue bene; and for what dolours they haue changed the inconceauable felicities, which were prepared for them in the sight of God; the fruitlesse repentance of their follie, will so vexe them, that thence shall spring those teares, those *gnashings of teeth*, and those *groanings*, which the scriptures doe allote the. Thence that *immortall worme*, which incessantly shall gnaw them, mentioned by I S A Y, a worme which S. THOMAS, and all the Doctors hold to be spirituall, not corporall, and that it consisteth onely in a perpetuall repentance, and remorse of cōscience, which shall sting them, no otherwise then wormes are wont to gnaw the bodies in which they are bred and fedd. For this greife rysing from the remembrance of their sinne which is the cause of all their euils, and of so deplorable a priuation of the sight
of

of God, shall liue cōtinually in their memorie, and shall cause a sharper remorse in them then all their other tortures. When they shall call to mynd so many secreete inspirations, so many exteriour exhortations, so many interiour motions, which they had felt, to reclayme them from their wicked wayes; when they shall reflect vpon tyme mispent and lost, which they might haue made vse of for their conuersion, and for the redeeming of their vnfortunately spent dayes. When they shall represent vnto their thoughts, how often they were warned to forsake the wayes of sinners, and not to sitt in the chaire of pestilence, to which they turnd a deafe eare and would not vnderstand welldoing. And when they shall come to contemplate the vnfortunate estate, to which the contempt of so many remonstrances shall haue reduced them, together with

with their negligēce in not making
vse of occasions past, which will
neuer more present themselves vnto
them: ô God! with how fruitlesse
an abomination of their crimes, and
with how furious and mad an indi-
gnation shall they be transported?
But lets rather heare them in their
owne words, expresse by the holy
Ghost in the booke of wisdome,
where he brings them in, speaking
in this sort. *We haue strayed and
wandred from the wayes of truth, nor
haue we bene enlightened with the light
of Iustice. The Sunne of vnderstanding
hath not cast his beames vpon vs,*
where you are to note by the way,
that these children of the Diuell
speake thus, following their Father's
spirit, which is the spirit of Lies,
since sufficient grace to be saued, and
necessarie light to descerne what is
good, is denyed no man, God de-
siring that all should be saued, and
should

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vnto
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should come to the knowledge of
truth. But let vs heare the continua-
tion of those vniuste plaintes. *We*
gave our selues ouer to the wayes of ini-
quitie, and to the pathes of our ruine; we
hauw wandered in painefull wayes, being
ignorant of the pathes of our Lord,
Here you see how they mixe cokle
with the good corne, wheate with
Chaffe, I meane, they mixe truth
with falsities, putting darknesse for
light: For true it is, the way of vice
is painefull and loathsome, and to
speake with the Prophete, *it is besete*
with thornes: but it is most false to af-
firme, that they knew not the Di-
uine pleasure, since the light of na-
ture, and the light of Faith, *Moys-*
es and the Prophetes doe more then
sufficiently point it out; wherein they
offend doublely in seeking to ex-
cuse their sinnes, and become so
much more lyable to punishment,
that hauing knowen the will of
their

their great maister they did it not. Let vs closely follow the grones of the reprobate, and see how the Racke compells them at length to confesse the truth: what hath pride profited vs; what aduantage haue we gotten by the Vanitie of riches? all that, is past as a shadow; as a Poste, that rides at full speede; as a shippe sayling on the sea vnder full sayles, leauing behind her no markes of her passage: as a bird swimming in the ayre, whose trace is not found; as an arrow which flying cuts the ayre, and the ayre presently renites it selfe. So haue our dayes run by, without leauing any marke of vertue. We haue spent in malice, all the Tyme which was liberally bestowed vpon vs, to worke our saluation, in feare and trembling. We haue past the course of our age in apparences, and in the vanities and false follies of the world, and in an instant we are fallen into Hell. In this sort, doe those wretches gnawen

with

with a continuall sorrow, vnprofitably repent them selues, and grone vnder the pressure and affliction of heart, which is the Hell of their Hell. How did the Egyptians, thinke you, greeue, who contemned IOSEPHES counsell to make their prouision of corne, during the seauē yeares of plentie, which were so abundant, that wheate was no more esteemed then sand, while, during those others of famine, they were constraigned to giue the most precious things they had, yea euen their owne libertie, least famine might driue their soules out of their bodies. What a liuely sense of greife shall they be touched withall, while they shall consider, that their former abundance caused in them many offences; and that their present want is the punishment of the same offences: but especially when they shall see PHARAO made Maister of
of

of all their goodes, as well moueable as immoueable, and that of his simple subiectes, they are become his slaues. O how heartily they would haue wished that they had giuen credit to the good I O S E P H S prophicies, who aduised them to be myndfull in their plentie, of the hard tyme to come, and to make good prouision in tyme of harvest, while their granaries and Cellers ouerflowed on euery side. But how light is this temporall miserie if it be compared to the eternall sorrow which shall torment the reprobate, aduertised by so many remonstrances as well by writing as by word of mouth, which bett vpon their eyes and eares, and made them inexcusable, in not hauing redeemed lost tyme; and in hauing, by the hardnesse and inpenitence of their heart, heaped vp a treasure of anger, in the day of our Lords anger. What a remorse

remorse shall they feele, to see that
 their wounds waxe old in the face
 of their imprudence. And that while
 they might haue purchased an e-
 ternall and priselesse felicitie for a
 glasse of cold water giuen in the
 loue, and for the loue of God; yea
 haue borne away the crowne of
 glorie, by naturall and necessarie
 actions being done in grace with
 conformitie to Gods will (at so easie
 a rate doth the supreame Goodnesse
 sell heauen!) and that these truthes
 were so frequently proposed vnto
 them by the Ghospell, and the prea-
 chers therof, who as trumpets made
 them resound in their eares, they
 not being moued with all this, lesse
 sensible then the walls of Hierico,
 who fell at the sound of the prestly
 trumpett. What a heart-breake it
 shall be vnto them to thinke how
 litle they miored, and for how litle
 a space they possessed the same:
 what

what benefits they haue lost; from
 how faire aduātages they are fallen:
 how litle was demanded at their
 hands , for a priselesse glorie: to-
 gether with the torments passing
 conceit , which they shall endure
 without all hope of end. To speake
 the truth , as there is no head so
 strong that turnes not, nor body so
 stiddie that shakes not, at the aspect
 of a deepe descent; so me thinkes,
 there is no braine that is not trou-
 bled, by bending its attētion towards
 the eternall sorrow, which shall in-
 cessantly gnaw vpon those mis-
 erable catiues.

*The Eternitie of the torments
 of Hell.*

X X X I I,

B Vt when all is done, Athana-
 sia , reason must render the
 Ghost, and humane wisdom

must

ſt be drunk vp in the conſidera-
 tion of the Eternitie of thoſe paines,
 which we haue ſet out in weake
 colours: For if thoſe torments, how
 euer great, how euer long, were to
 haue end, yet hope would in habite
 the bottome of Pandoras bote, nor
 ſhould this hope be voyd of ſome
 ſparke of conſolation. But alas! in
 ſaying *neuer*, we ſay a terme without
 terme, and which, for the tyme to
 come, ſhall continue as long as God
 ſhall be God. The Reprobate, ſaith
 the ſacred texte, ſhall be forſaken of
 God eternally. Eternally ſhall God
 be angrie with them, and that
 without reconcilement. This Abiſſe
 neuer renders any thing it once
 ſwallowes vp, the ſoules that are
 once caſt headlong thither, neuer
 returne. Out of that Gaole there is
 no redemption. There, no thoughts
 of God, but ſuch as are blaſphemous;
 no praiſe is rendered him in that ac-
 G curſed

curſed dungeon. The flame of the Babilonian furnace burnt 49. handfulls high, but could neuer rayſe it ſelfe to the fifth, a number of I o v-
BILIE and Pardon, as figure of that wherof we ſpeake, where there is no remiſſion of finnes. There, ſaith the Pſalmiſt, are the damned deuoured of death, no otherwiſe then ſheepe doe graſe: For as the graſſe putts vp againe vnder the ſheepes nibling tooth, ſo ſhall the reprobate be continually ſtrike with the ſting of a liuing death, and ſtill as they ſhall be deuoured by it, they ſhall reuiue to new puniſhments, wherein the truth of that ſhall be ſeene, which the Poetes did onely fabu-
louſly relate of the liuer ſtill renewed, as by the vultour it was deuoured. The wicked, ſaith the holy Ghoſpell, ſhall be caſt into the fire, and they burne, in ſteed of ſaying they ſhall burne. A wonderfull ſpeech,
which

which by a *present sense*, in lieu of a *future*, doth represent the Eternitie of this endlesse torment. For after a thousand ages, & as many millions, as ceteraries of million of millions, one may still affirme of these accursed soules, they burne: while incessantly they pay the reuenew of a rent, whose principale they shall neuer extinguish. No, for Eternitie being, a perpetuall *To-day*, and a continuance remayning still in the same beeing; how can that run by, which stands still in the same state? And if there be any thing new, it shall be the Canticles of ioy, which shall continually be new in the blisfed Eternitie: In the accursed, the reprobate shall suffer, and dayly shall attend new sufferances, and their sense still liuely, shall neuer be hardened therby. Their being accustomed to endure, shall not make their torment lighter, or lesse insupportable. What

euē calamities we suffer in this life, be they neuer so great and greuious, they dure onely for a tyme, saith the Prophete D A N I E L, but to the damned, tyme shall not be. Lets call to mynd, saith S. P A C I O N, that in Hell there is no place left for repentance. For the tyme therof is past. Happie is he who by a good confession foreruns the face of the Iudge iustly irritated with our crymes: who doth promptly performe all the good in this world, which his hand is able to worke. And who doth well in euery thing, while in this life precious tyme is lent him. For now it is the houre to rise from the sleepe of the death of sinne: for our saluation or dānation are neerer then we beleue. But, will it please you Athanasia, that to giue life to this Draught we may borrow from this subiect of the Eternitie of those paynes, the colours of some excellent

lent pincell of antiquitie. Heare S. AVGVSTINE then, or rather see how he setts out this eternall miserie in its colours. *As for the accursed Soules,* saith he, *their death, is without death; their end without end; their tearme, without tearme. For their death shall be still living; their end shall still be beginning; and their tearme shall neuer expire. Death shall stifle without killing them. The Torture shall bruse without destroying them. The flame shall burne them, without affording light at all; for this fire shall be darke; and horror shall inhabit this darknesse; and darknesse shall increase the torment of the flame. Thus shall they be sett vpon with the sense of dolour and horror; incessantly suffering and dreading.* S. GREGORIE the GREAT, almost in the same aire, giues vs assurance of the Eternitie of paines. *In this torture of the reprobate,* saith he, *death is immortall, and endlesse. Because death liues there con-*

tinually, and continually the end begins
anew. Where be now, saith S. BERNARD, the children of the flesh, the
louers of the world, whose conuersation
in earth, was amongst vanities and de-
lightes; what haue we left of them but
corruption, and a most distastefull me-
morie? They had a life of it in the
earth, they eate and drunke delicately,
they liued at their ease, and in an in-
stante they descended into Hell. Their
flesh in earth serues onely now for
wormes-meate; and their soule bur-
nes in eternall flames. For what did
their glorie and vanitie serue them,
what benefit did they reape of their
transitorie ioyes? what aduantage
did their great powre bringe them?
say, what hath their foule pleasures,
and abundance of wealth left them?
To what a low ebbe is their soaring
ambition reduced! Alas the extreamie
of their ioyes was followed
with teares and gnashings of teeth,
which

which shall neuer haue end: and out of their short delightes, they are fallē into tormēts, rigourous beyond measure, and long without end. From the mouth of these ~~two~~ ^{two or three} reprochlesse witnesses, let vs draw this word of Truth, that the vndoubted Eternitie of these paynes of Hell, puts vpon them the scale or marke of Infinitie, since one shall neuer see an end of their continuance, or of their intiere consummation. If I tooke as much content in filling pages, as I precisely studie breuitie, I might haue here a large feilde, by giuinge my imagination leaue to run, in those vulgaire similitudes, or conceipts, which giue to weaker witts slender Idea's of Eternitie, so far forth as man's vnderstanding can reach. But I omitt *the litle immortall bird* drawing dry the Ocean, by drawing thence euery hundred thousand yeares one drope

of water. I leaue *the number of the
starrs, of the leenes of trees, the sands
of the sea,* and all the Arithmetique
of the most skillfull maisters at the
end of its lyne, and other the like
concepts, which I blame not, for
the respect I beare to the great and
deuoute personages, who did ap-
prehend them fitting, good and
fruitfull, not onely for the common,
but most aduanced soules. I will
passe, I say, these thoughtes, leauing
them to each ones inuention, as
their gust or spirituall profit shall
moue them. For my part, Athanasia,
I confesse vnto you simply and sin-
cerely the hardnesse of my owne
hart, wherein they made but a weak
impression.

of

Of the desperation of the damned.

XXXIII.

BUt in recompence hereof, I was wonderfully moued with the consideration of the furious and inconceauable despaire, which the Sight of this horrible Eternitie of paines shall cause in the hartes of the damned. And truly, as the worme which eates the aple, is bred in the selfe same fruite, so shall this eternall despaire, like to a gnawing worme, issue out of the selfe same Eternitie whence it doth springe. True it is that the torments which the damned shall suffer in all the members of their body, and in all the faculties of their soule, are extreame. Yet the consideration that they shall neuer haue end, adds another extremitie to this extremitie, which passeth imagination, and

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which

which will incite these accursed wretches, fallen into a reprobate sense, to open their mouth against Heauē, and to horrible blasphemies against God, as much, or more, then the sense of their punishments? And if the Prophete said, that he would cry like a dragon, and grone like an ostrige, over the desperate and incurable wounds of Israel, how much more terrible shall the howlings of the reprobate be, animated with a spirit of despaire and rage, in seeing their calamities voyde of all hope of redresse? So that it is the opinion of ALBERT THE GREAT, and DENIS THE CARTHVSIAN, that this thought of Eternitie, shall much more afflict them, then all the paines of their tortures. Which the great S. AVGVSTINE expresseth in these termes. Being tormented without interruption or end, they shall liue deprived of all hope of pardon, all
expe-

expectation of mercy, wherein doth
 consist the greatest of their cala-
 mities. For if they could but hope
 that their torments would haue end,
 after so many millions of yeares as
 all the creatures, euen to the worlds
 end, shall haue had haire on their
 head, be this number as great and
 incredible as it will; yet is it finite,
 and this imaginatiō of an end would
 in some sort solace their sufferances.
 But whereas there is no end proposed
 vnto them, they giue themselues
 ouer to despaire, and impatiēce doth
 double their paines: This moued the
 Prophete to say that their worme
 shall not die, and their fire shall
 neuer be extinguished, neuer be
 consumed; because this worme of
 despaire shall torture their ynder-
 standings, while the flame burns
 their body: being most reasonable,
 that those who with body and soule
 offended an eternall God, should be

punished in body and soule, and be
adiudged vnto paines that should
last as long, as God should be God,
that is for euer.

Paines without intermission.

XXXIV.

THis so dreadfull despaire,
shall yet be augmented, A-
thanasia, by a consideration
which I find, no lesse singular, then
remarkable: to wit, that those paines
shall not onely be eternall, but also
without intermission. For the dāned
shall not onely passe in an instant,
from one extreamitie to another,
and as Iob saith, from frosen waters,
to deuouring fires, but their tormēt
shall be continuall, and continually
in a point vnsufferable, and without
intermission at all. No part of re-
pose, or abatement of paines are
there to be hoped. T'is a warre that
shall

OF ETERNITY.

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shall neuer haue truce. In the sufferances of this life, be they neuer so great, there is alwayes some moderation or place to breath in; in that they stay not still in the same state. As the heauens doe incessantly rowle: So all that is vnder those rowleing spheeres, are obnoxious to changes and reuolutions. The seasons doe continually change, and continually renew the face of the vniuers. The Moone increaseth and decreaseth. The Sunne doth aduancee it selfe, or put it selfe in a greater distance from vs. The sea hath its ebb and flowing: and the springs, riuers, and floods, run day and night to find the Sea. Man's age runs dayly to decay. Kingdomes and Empires, haue their tymes to florish and fade. Deseases are lightned, in that they come but by fits, and by the hope we haue to end, or mend. In aduerse fortune we are comforted, by expectation to find

find her fauorable. The sharpest and most violent sicknesse, hath its interualls, & qualifications. Sleepe is the comon charme of greeues, and often by its dreames, it rayseth the condition of the most miserable (for the space it continewes), aboue the happines of the most happie. But in Hell, sleepe flies from the ey-lids of the reprobate, nor doth rest, seiourne neere vnto them. Their teares doe neuer dry vp: their Ague is continuall, and without intermission. Without relaxatiō they dy in liuing; without relaxation, they liue in dying. And if a rayne continuing for 40. dayes onely, was able to drowne the whole world: ô God what a Deluge of miseries shall choke those miserable soules, vpon whom, without release, floods of fire, and darts of furie and malediction, shall shōwe downe. And if things most agreeable, turne disagreeable

greeable by continuance; in so much that the Manna, a food no lesse delicious then miraculous, became lothsome to the Israelites; And if eating every day the same dish, makes vs loath the most toothsome and exquisite bit: if wayes that ly through great plaines, though otherwise faire and facile, seeme tedious: And if none would purchase the possession of a crowne, vpon condition, to ly without stirring in a most delicate, and richly perfumed bed for the space of thirtie or fortie yeares. What shall it be I pray you, continually to ly extended, vpon inconceauably hote burning coales, and amongst execrable stinches, and all the torments that can be imagined; without repose, without intermission, without cōfort, without hope, and without release, for a whole Eternitie, O you that are deafe, saith I s A Y E, harke; o you blind, behold!

But

But who is blind, but he that is flauē
 to sinne; who is deafe but he that is
 made flauē to his vices? And thou
 who seeft so many things, seeft thou
 not this? And thou that haſt thine
 eares open, heareſt thou not this?
 But alas how many are there in the
 world, who haue eyes, but not to
 ſee, and eares but not to vnderſtand
 truthes ſo manifelt? O Lord, thou
 who doſt euery thing ſo well, who
makeſt the blind ſee, and the deafe
heare: open the eyes, and eares of
 thoſe, whom the vanities and filth
 of the world doe make blind and
 deafe; To thend that thoſe that doe
 run to their ruine, and doe precipi-
 tate themſelues into horrible miſ-
 fortunes for want of foreſeeing the,
 may by the feare of thy iudgments
 reclaime their footſteps from thoſe
 ſo ſlipperie wayes. O God who is
 able to relate the *powre of thy wrath,*
 and to know, without amayſement,
 the

the effectes of thyne indignation? ô how horrible a thing it is to fall into the hands of the liuing God! hands so heauie, that I O B being onely touched with the tippe of one of the fingars therof, and that for a smale space too, inuites all creatures to take pittie of him; ô how burdensome and insupportable are they to the reprobate!

Whether it were better for the damned not to bee.

XXXV.

FOrme a iudgment of it out of this consideration, Athanasia, that without respite they search after death and it comes not; they shall wish for it, and it shall fly from them. Vpō which the Deuines moue a fine questiō; to witt, whether it were not better for the damned to bee no more, or neuer to haue bene
at

at all, then to subſiſte without anni-
 lation amidſt ſo many living dea-
 thes. To which the Angell of the
 ſchowle, S. T H O M A S, makes an-
 ſweare with no leſſe ſubtiltie then
 ſoliditie, that the *non-eſſe* being
 conſidered purely in it ſelfe, is the
 euil of euils, and the moſt miſerable
 condition imaginable, and that thus
 it cannot in generall be deſired. But
 being taken as deliuering vs, from
 beeing accompaigned with all ſorts
 of miſeries; and as it is a priuation of
 ſo many calamities, it may be wiſhed
 for of thoſe who are in ſo deplora-
 ble a ſtate. Whence it is ſaid in the
 Ghospell of that reprobate which
 betrayed the ſonne of man, and who
 through deſpaire hanging himſelfe
 was burſt in the miſt. *It had bene*
better for this man that he had neuer
bene. And I O B in the extremitie of
 his afflictions curſeing the day of his
 birth, wiſhed *that he had neuer bene.*

S. A V-

St. AUGUSTINE confirmes this opinion when he saith: The wicked and impious persons that are plunged in eternall fires, shall live in despite of themselves; for they would be glad, if it were in their powre, to end so accursed a life; but none will oblige them with the benefit of such a death as would make them senselesse of their paines. And againe, the Scripture daignes not this continuall sufferance with the name of life; for to be continually in such extreame torments, seemes not so much to be a life, as a perpetuall death. Whereupon in Sacred writt; this damnation, is called a seconde death, to distinguish it from the first, wher vnto all that are vpon the face of the earth, are lyable. And albeit it be called death, yet is none extinguished therby; for to live in continuall torment, is not to live, but to die. The same Doctor, in another passage, saith to the same purpose. If the damned soules live in those eternall paines,

paines, where the vncleane Spirits are
 tormented, they are rather to be said
 dy then liue, and that eternally. For
 there is no worse nor more dreadful
 death, then when death cannot dye.
 Pope INNOCENTIVS giues au-
 thoritie to that beleife, in these tear-
 mes. Then (speaking of the accursed
 Eternitie) death shall be immortal.
 death how much more sweete should
 thou be, if thou didst extinguish so
 glorious a life, then to constraîne one
 liue in such hellish torments; and which
 is yet worse, torments of so long con-
 tinuance. I, for the number of yeares
 in Hell, is numberlesse. The last
 yeare of those punishments shall
 neuer arriue. After a thousand mil-
 lion of yeares, there will remayne
 as many againe to be counted, and
 those also being sommed vp; we are
 to begin anew againe. CAIN after
 fūe thousand yeares of a liuing
 death, is, as in the first day of his tor-

tures:

ures: and after a thousand million
 of million of yeares, he shall begin
 new to suffer. And though the
 wicked richman hath thirsted two
 thousand yeares in the flames which
 doe burne, but not consume him, he
 yet to expect, and shall expect for
 eternitie, one droppe of refreshing
 water, which shall for euer be de-
 yed him. When humane iustice
 doth adiudge a criminall to exqui-
 site tortures, for some great and
 enormous crimes; to dy is reputed a
 favour, since by that meanes, he is
 freed from the cruell tormets which
 reise doth imprint in his body. But
 in the Diuine iustice which is exe-
 cuted in Hell, there is no stroke fa-
 vourable; where one is to languish
 for euer in a death which cannot
 die. Which is a Hell in Hell, worse
 then a thousand Hells.

Why

Why there paines are eternall.

XXXVI.

BUt lets withdraw our view
Athanasia, from so horrible
spectacle, whose topp is Eternitie. And let vs put the last finger
to this draught all red with flames
with the reason which Deuines give
of the Eternitie of those paynes. Is
there any thing more conformable
to the Diuine Iustice, say they, then
to punish those eternally, who for
loosse pleasures, vanities, and transitorie
toyes, haue contemned the
torrent of eternall delightes, glorie
riches, since that by the rule of equitie,
the punishment is to haue proportion
with the fault? Further, ad
they, he that dyes in mortall sinne
renouncing grace, which is as the
Herbingar, and Porter of Glorie, is
surprised by death, in a state of etern

perverted a sense, and in such an a-
uersion from God, that it is credible,
that if he had liued for euer, he had
still persisted in his malice, and had
bene buried in euil dayes, in so much,
that by loosing his life, he did not,
for all that, loose his will to offend,
which makes him perish in his re-
probation, and makes him worthy
of an Eternitie of paines. Againe,
it seemes it not reasonable, that he
should be punished in Gods great
Eternitie, who hath offend God in
the litle Eternitie of his life. Let vs add
to this, that all which is in God being
God himselfe, because he is all
being, all essence, all substance
equall without accidents, and consequetly,
his iustice being equall with his
mercy, if he reward a cup of cold
water giuen in his grace, and for his
loue, with an Eternitie; why should
we find it strange, that he should
eternally punish sinne, that accrued
nothing,

nothing, or rather that proud Giant, which doth oppose his darksome priuation, against that diuine *being*, soueraignely lightsome. Yea, this truth, though heaven and earth passe, shall stand in force for euer, that God shall destroy *eu*erlastingly, all that shall worke iniquitie, and that being driuen from the sight of his face, they shall suffer mortally eternall paynes. Those accursed soules shall one day heare the folish Virgins dismissal, who came without the oyle of grace and Charitie. Begone, the gate of the eternall marriages, are shut against you for euer. *Begone I know you not.* And this daunting sentence, which shall be without Appeale, is pronounced in the burning Court of the worlds consumption. *Goe you accursed into eternall fires, prepared for the Diuell and the partakers in his reuolt.* The Manna which of old, fell for 6. dayes vpon Israel,

Israel, ceased to fall the seauenth;
 and he that neglected to make pro-
 uision of two measures therof, the
 day before the Saboath, with fasting
 was forced to pay his negligence.
 Such as in the tyme of this life, lent
 to negotiate and labour, haue bene
 flouthfull in gathering the Manna
 of grace; shall not be receaued in the
 other life, which is the tyme wherein
 all worke ceaseth. The sluggard, saith
 the wiseman, who in winter fearing
 the cold hath neglected to till, shall reape
 onely in his feild bryers and nettles in
 harnest tyme: and pouertie, and hunger
 shall encompasse his gate. For which
 cause the same wiseman calls him
 prudent and considerate who tills and
 sowes in his seasons threatening him
 with confusion and miserie, who
 sleepes and takes his ease, while he
 is to put his hand to the worke. Verily
 such a man deserues to be compared
 to horses and mules, who haue no vnder-

H standing,

standing, and yet not to a generous horse nether, but euen to a iade, who hauing still at his sides so quicke and bloodie a spurre, as that of the thought, especially, of the accursed Eternitie, doth not strue to draw himselfe out of the durt of vice, and to spring swiftly on in the course of vertue. Alas what doth not a sick-body endure to be quite of his disease, what bitter potions doth he not take downe, what bleedings lancings burnings! In a word, what doth he not resolutely vndergoe to recouer his health, and to prolong for a tyme this mortall and miserable life; and yet to draw our selues out of the *gates of death*, and those also eternall, and out of the horrible tortures wherof this litle draught makes a weake representation, shall wee vse no endeouours?

*An Apostrophie to God and the soule,
vpon the accursed Eternitie.*

X X X V I I.

O Eternitie! ô powrefull, rigorous, and iealous God! God of Reuenge! ô Lord thou art iust, and all thy iudgments are iustice and equitie it selfe. I adore them great God, yea my soule cast vpon the earth, and my mouth ioyned to the dust, I confesse that all thou dost, proceeds from a true and iust iudgmēt; and that all thy wayes are replenished with iustice. For who am I dust and ashes, a worme and not a man; to enter a dispute with thee? Who if thou wouldst obserue and examine our faults, who is able to sustayne thy face, and to enter into iudgment with thee? Yet as thou art soueraignely Good, thou permitst men to discusse matters

H 2

with

with thee. And being Truth it selfe,
thou art willing, that they should
propose vnto thee the things they
conceaued to be iust and true. In this
Confidence, ô Lord, approaching
towards the Throne of thy mercy,
after the consideration of those e-
ternall paynes I haue now contem-
plated, I hope thou wilt permit my
poore soule to make a weake fallie
towards thee. Lord those soules
which thou dost banish, to those
endlesse flames, which deriue all
their heate frô the fire of thy wroth,
are they not the workmanship of
thy hands? And is not thy worke
mercy it selfe, as thy nature is good-
nesse it selfe? Why then dost thou
shut thy eares to their cryes, and of
a pitifull Father, to those accursed
soules, thou becomest, an inexora-
ble, and seuerer. I dare not say, a
cruell Iudge, as thy seruant I o-
bey thee, whom thou didst try

in

in manifold sufferances? *Where are*
thyne auncient mercyes ô Lord? hast
 thou forgotten to pardon; which is
 thyne ordinarie coustume? Why,
 hast thou reiected them for euer,
 and can they neuer appease thy
 anger? Ah! no Lord they know
 well, that which they demande is
 not for thy glorie; they that haue
 bene prodigall of thy fauours; that
 are not worthy to be called thy
 children, that can pretend nothing
 in the inheritance of saluation, nor
 in the portion replenished with
 light reserued to thy Saints. Their
 deeds of darknesse hath rendred
 them vnworthy of that bright day
 which knowes no night. Being no
 longer thy children, they cannot be
 heires of thy Sanctuarie; heires of
 the Land of the liuing; nor coheires
 with I E S V S C H R I S T whose pre-
 cious blood, and merits, they haue
 troden vnder their feete. Nay Lord,

even they, doe not demande to depart out of Hell, nor to be freed from those paynes, which are iustly inflicted vpon them; for to appeare before thy wrothfull face, would be a hell and a Torture vnto them, incomparably more rigorous then all the torments they endure. Their onely desire is to be reduced to nothing, since they haue committed the works of sinne; which is a true nothing. But if thou daigne them vnworthy of this vnfürfortunate fauour, at least after many ages of paines, can they not expect some moment of release? shall not some litle drope of refreshment and solace, after many thousand of yeares, be sent to water their withered lipps, their thirsting throates, their burning tongues? Say Lord, wilt thou for euer laugh at their liuing death? Wilt thou not for euer bow to their begging? *O the God of my heart! O the*

part of myne euermlasting inheritance!
What's this that I heare in the bo-
tome of my heart? what dradfull
Echo makes resound therein these
words of horroure? *I will be inexorable*
vn̄to them eternally. Softly, my soule,
make a stand here, step not a foote
further. Dost thou not see the fire
sword in the Diuine Iustice's hand,
threatening ouer thy head, if thou
aduance a foote.. Dost belonge to
thee temerarious wretch, to *found*
God's Maiestie? Fearest thou not, to
be *ouerwhelmed with his glorie?* Dost
thou not see that these reprobates
are relinquished by the spirit of his
heart, & precipitated into an eternall
obliuion in this *second death?* Leauē
them there then, and kissing the
sonne, that is, adoring the highnesse
of the Scepter of this Diuine Iustice,
reioyce together with the iuste in
this iuste reuenge: and wash thy
hands in the ruine, and bloode of

those sinners. And drawing light from their darknesse, compound a wholsome treackle of the venime of their infelicitie. Cast thyne eyes rather vpon the malice of sinne, and by an effect so horrible, forme a iudgment of the greatnesse of the Cause. Thinke if thou seest a louing Father iustly casting his sonne into a burning fornace; that thence thou oughtst to coniecture an enormous crime in the child; as well by reason of the greuiousnesse of the punishment, as by the Fathers rigour. O Eternall Father, whose mercies are numberlesse, what an inward hate must thou needs conceaue against the vniust, and iniustice; since thou dost punish so rigorously, and so eternally, the soules thou bought at so great a price; as is the blood of thyne owne sonne, blood which *cried better then that of Abel*, blood able to fetch out any stayne, to wash of

all

all offences, and to render them
sknowie white, whom sinne had
made cole-blacke, so that this ISOPE,
this sopewort be applyed in a fit
tyme, in a tyme capable of re-
ceauing this plentuous redemption.
Where are our thoughts, ô my soule,
how doth not dread put vs into a
traunce, while sinne presents it selfe
vnto our eyes, what a monster must
it needs be, for whom so darksome a
Dungeon and boisterous tempest is
prepared; and since that God who is
infinitely good, is irreconciliably irri-
tated against those reprobate foules.
How oft, my poore heart, haue we
merited those horrible punishmets?
waist not as oft as we withdrew our
selues from our dutie by mortall cri-
mes, sinthens all the Diuels there
were damned for one sinne? And
are they not then so many singular
obligations we haue to God, who
expected vs so long to repentance?

in not suffering his vengeance to take vs in the manure. If we flie the Doctors, who by their care and skill, recouere vs, out of a dangerous sicknesse, our Esculapeses. If a deliuerie out of prison draw such an obligation vpon vs, towards the workers therof; If a Princes grace doe so much ingage vs to him; as likewise the fauour of being freed from fire or water, to our deliuerers. What shall we render to this good God, who, as often as we haue offended, hath recouered vs frō death, and death euerlasting? Death whose torment, doth far surpasse, all that can be said or thought of it. Propose vnto thy selfe, & my soule, a thing that shall neuer happen, according to the order of the Diuine Providence and Iustice, though otherwise possible to him that can doe all, that God had drawen out of this darke hole into which redemption enters.

not, some one of the damned crue,
 to giue him tyme of repentance for
 his sinns: and consider what thanks
 he would render to his Creatour for
 so great a benefit; and how well he
 would husband this precious tyme,
 to regayne himselfe out of the midst
 of his dreadfull tortures. Now, my
 deare soule, thou must needes haue
 lost all sense and iudgment, if thou
 acknowledge not the benefit of pre-
 seruation to be no lesse, then this
 imaginarie deliuerance, since it with-
 drawes thee from the same tormēt,
 merited by so many faults. Why doe
 not we then spend our selues in
 thanks giuing, why are we negligēt
 in redeeming lost tyme, sloathfull in
 running to the remedie of Penance.
 The onely Table of safetie after the
 shipwrake of grace? O God full of
 Goodnes, who desires not the death
 of a sinner, but his conuersion and
 life. Ah! I begge this fauour of thee.

that at least I may performe some part of that, which he would doe, whom, by thyne extraordinarie power, and mercy without president, thou migtest haue deliuered out of this Gulfe of horroure. Ah Lord I know this onely part, would worke my whole penance: for neuer would myne eylids waxe dry, the aples of myne eyes would euer swime in their fountaines, night and day should I weepe. My cheekes should alwayes be watered, and my teares should be my dayly bread. I would imbrace all sorts of exterior and interiour sorow, to auoyd those deuouring flammes, and the eternall rageings of that abominable Mansion, where thou art perpetually blasphemed. O God my mercy: *Saue me from the lawes of those roaring Lyons, prepared for their prey. Remove me from before the sharpe hornes, of those sauage Vnicornes.*

Indew

Indew me, ô Lord, with the spirit of
 Compunction, and Penance, which
 is so necessarie to auoyde this Abis-
 se. And thou, my soule, why dost
 thou dwell vpon this thought of
 horroure, why art thou vexed in it?
 Lift vp thy heart and hope in the
 mercy of the Highest. I, thou shalt
 yet againe praise him, the tyme of
 his mercy is not expired to thee. He
 is the saluation of thy face, and thy
 true God: no no by his assistance and
 grace, thou shalt beare no part in
 the abominable blasphemies of *the*
region of the shadow of death: but thou
 shalt be agreeable vnto him, and
 shalt sing his prayses in *the Land of*
the Liuing.

A passage to the blessed Eternitie.

XXXVIII.

H Appie land of the liuing! A-
 thanasia, LAND OF PROMIS
 flowing

flowing with the milke and honie of
Diuine fauours and blessings (Land
without thornes) free from the capti-
uitie of I A C O B. How glorious things
are reported of thee, ô Citie of God! Sa-
cred citie, whose foundations are placed
vpon the holy mountaines of Eternitie,
who art watered with an impetuous
flood of felicitie and glorie, and with
torrents of celestially delights. How lo-
uely are thy tabernacles! O mansion
of the God of vertues, my soule and
body doe swoone in the contempla-
tion of thy wonders. O Lord how
happie are they, who doe inhabite thy
house, they praise thee for euer and euer.
Blessed is he who thou hast elected,
and receaued into thy armes, he
shall remayne for euer in the wish-
full porches of thy heavenly Sion. Cer-
tes, Athanasia, my heart changing
this vnfortunate obiekt (wherin my
pen was employed in the precedent
strokes,) to this other, wholly de-
lightfull

lightfull one, of the blessed Eternitie, doth resent the same ioy, which the Mariners doe experience, when after a rough storme, they meet with a calme : the same alacritie which doth enlarge the victors hearts, when after a dangerous battell they triumphe ouer their foes, and *diuide the plentuous spoyle*. Now it is, that I may vsurpe the words of the Diuine Epithalamion . *Winter is past, the raine and snow are blowne ouer, and flowres begin to appeare in our land*, but flowres that are of *fruit of honour and honestie*, admirable fruites of the Land of Promis. There it is, that God doth wipe away the teares of his saintes. There are there, no greiues or plaintes : for all sortes of euils doe vanish in the presence of this vniuersall felicitie, euen as shades doe disapppeare in the light's approach. And as wine doth taste sweeter after bitter amandes; and honie after the
tast

tast of wormeseed ; as deformities
doth raise the luster of an eminent
beautie , it being the propertie of
contraries the one to aduance the
other by their neighbourhood : so
after the harsh contemplation of so
many astonishinge torments , the
splendour of the eternall glorie, doth
shine in myne eyes, as a lightsome
day following out an obscure night.
Such as doe exercise their Arts about
fornaces, are accustomed from tyme
to tyme, to releiue their weakned
sight, in beholding some pleasing
table, or to recreate them vpon some
delightfull prospectiue. Sweet light
of the heauenly Hierusalem, *whose*
lampe is the lambe, who hath blotted
out the sinns of the world, how fitly
thou art represented to my eyes a
little, to solace them, after they haue
poursued the view of that burning
fornace, which the wroth of God
keepe eternally hote in the center

of the earth? But on the other side, as they that come out of a darke dungeon, haue difficultie on a souden to sustayne the splendour of a cleare day : so this souden returne from darknesse to light; from dolour to delight; from sorrow to ioy; from unhappinesse to happ; from death to life; and from punishments to felicitie, doth giue a certaine assault to my hart; so true it is that the passage frō one extremitie to another doth astonish the most constant mynd! The best experienced Mariners, hauing once passed the line, are alwayes a litle troubled when they are to alter the course of their navigation, and to sayle vnder another Pole, guided by other Cardes, other starrs. And yet o happie change, since we passe frō teares to laughter, from punishments to reward, and from paine to glorie.

The

The finenesse of this subiect.

XXXIX.

BVt who can without rauishment, ô Athanasia, expresse the sweetnesse with which this incomparable subiect doth replenish our vnderstanding? O God if on day we shall come to behold, that which nowme vnderstand of the glorie of thy Citie, with what traunce shall we be seased, when we shall be made like vnto thee, in beholding thee such as thou art, and shall be trāsformed into thy Image, and shall be conducted by thy spirit from light to light. It will be a far other thing then the rauishment of I A C O B vpon the sight of his faire R A C H E L: for what comparison is there betwixt the Creatour seene clearly and not in a glasse, and a cative creature. Those beauties, in that
disciples

disciples reuelations whom I E S V S
 loued, is to the life represented vnto
 vs by this glorious Hierusalē, which
 he doth compare to a Bride richly
 adorned coming out to meet her
 Bridgroom. A fit comparison, since
 this glorious Eternitie, is no other
 thing then the eternall banquet of
 the marriages of the lambe. O faire
 I Y D I T H! who would not willingly
 endure the labours of the seige of
 Bethulia to enioy thee! and who
 dare complaine of these moments
 of tribulation of this afflicting life,
 spent in the conquest of thee? All
 the beauties of the Bridegroom
 and Bride, which are by the finger
 of the Holy Ghost so delicately put
 downe in the Sacred *Epithalamion*,
 which we instile the *Canticle of Can-*
ticles, are but shadowes compared
 to the measure of the light of glorie,
 which God in his blessed Kingdome
 hath prepared for his saintes! O choyce
 soules,

soules, who like to other E S T E R S,
 are designed for the imbracements
 of this eternall A S S V E R V S, what
 can be found that can enter into
 comparifon with your felicitie, since
it shall passe all humane sense and ca-
pacitie? No neither the flourishing
 Hierusalem, nor yet the Triumphant
 Rome can in any thing come neere
 vnto this happie Abode. For she
 drawes her light, from him who is
 wholly light, and darknesse cannot
 comprehend him, and *who doth in-*
habite an inaccessible light. O my eyes
 let fall your eyelides ouer your aples,
 and be blind to all that is faire vpon
 the face of the earth. For nothing
 can be pleasing in presence of this
 excellēt obiekt, of the eternall house
 of the God of Eternitie. O God ayde
 my sight, and enrich me with an
 Eagles ey, but let it be a heauenly
 one, that I may not be dazeled with
 the aspect of so great a splendour.

That

That the eternall felicitie is the perfection of all good things.

X L.

E Ven as (Athanasia) the accursed Eternitie is the sinke of all the euils imaginable; as we haue alreadie shoven; so is the blessed a collection of all the good things that can be wished; for there the desire shall be replenished with all that good is. And the Deuines to giue vs some knowledge of it, doe define it : *An eternall, immutable, and certaine condition, deuoyd of all euil of fault or paine, and odorned with all the advantages of nature, grace, and glorie.* So that, saith S. A V G V S T I N E together with D A V I D; this estate is absolute in euery point, seeing that the *hungrie soule* is there faciated with all the good things that can be desired. We haue called it an eternall
con-

condition, in which we see what a faire aduantage it hath ouer the crownes and Empires of the earth, which stay so short a tyme vpon one head, and the ioy of whose possession, is mixed with a continuall feare of loosing them: for it is writtē of the *Kingdome of all ages*, that it shall neuer haue end. We added, that it was not subiect to change, in which we discouer a notable difference betwixt this eternall felicitie, and the temporall ones of this world, which neuer continew in the same estate. All that is here below, are sensible of the perpetuall turning of the *Primum Mobile*. For this eternitie being God himselfe, which of his owne nature is immutable, it cannot be diminished: yea some Doctors doe hold, that the Blessed shall continually experience new accidentall glorie, which shall be vnto them a perpetuall subiect of new

songs.

songs. We haue said that it is *certaine*
and sure: because the impeccabilitie
of such as shall be made participant
therof, by the freindshipp of God as
the wisemans tearmes it, shall de-
priue them of all feare of falling
from it; besides that the sentence of
the reprobate being irreuocable,
that of the blessed shall be of no lesse
continuance. And of what conti-
nuance? of the verie same with Gods
beeing. But o feast of contentments
where none of those which doe
enioy are disgusted, no Israelite
loathing this hidden Manna for the
sweete and delightfull point of de-
sire, shall remayne deuoyd of all
paine amidst the pleasure of the frui-
tion; so that by how much more
they possesse what they desire, by
so much more they desire to possesse
it. Whence one of the Apostles said,
that the Angells in heauen, desire to
behold the glorious face of I E S V S

set

set at the right hand of his Father in those places aboue, not that they see it not, but because the more they contemplate it, the more they desire to contemplate it. In such sort, that as in Hell the continuance of torments doth not harden the reprobate, whose paines are still as Greene and sensible, as they were the first day. So in Heauen the Roses of glorie doe neuer fade, nor doth custome dull the continually liuely taste of those incomparable delightes. Ooe then ô worldlings ô children of the earth, and forsake goods of such qualitie for the transitorie goods which doe possesse you, if we may giue so good a name to those smale blossomes of contentments, that flourish and fade at once, which you gather here below with such strife of mynd; blossomes inuironed with thornes. Yes for either those goods are false, or at the most, not purely good:

good: and who soeuer would take the paines to seperate from their bulke, the euils wherwith they are mixed, should find that chaffe, feathers, and smoake haue waight, in respect of their lightnesse. For which cause our Sauour doth exhort vs in the Ghospell, not to treasure vp riches in the earth, where they are subiect to ruste, and to the theife's violent hand, but to heape vp riches in heauen where all is safe and sure. No, none can possibly heape vp riches in these two so differēt Abodes, Heauen and earth; for the Beatitude of the Kingdome of heauen, is promised to the poore onely; witnesse the example of the incompasionate Rich-man: and our Sauours declaration of the almost impossible difficultie of the rich-mans entrie into Heauen. O how aduised is he, who herebelow gathers together the treasures of grace, and who cōuayes

I them

thē through the hands of the poore,
 in bills of exchange into the Eterni-
 tie of glorie, where such money is
 currant: for it is written, *that good*
workes follow them that dy in our Lord
 and that good trees are knowen by
 their fruite in this land of the liuing,
 where he reapes benedictions, that
 hath sowed them in the land of the
 deade. And I pray you, how should
 not Eternitie be the perfection of all
 the good things, which the senses
 and heart can neuer comprehend,
 sythēs God himselfe is the very great
 reward, of such as possesse it: very
 great indeed, syth they are rewarded
 beyond their seruice, *euery perfect*
gift, and euery best present pro-
 ceeding from the Father of lightes.
 Who doth not see that he him selfe
 is an vndrainable fountaine of all
 goodnes, being all desire, wholly to
 be desired, and the fulnes of all de-
 sires. He is that one *necessarie thing*
 which

which compriseth in it selfe, by way of excellencie, all that is to be desired. *Delights* without end, are in his right hand, *riches* also and *glorie*, *wisdom*, *goodnesse*, *power*, *greatnes*, *beautie*, the *source of saluation*, and the *botome of all beatitude*, as the Psalmist doth excellently sing. My saluation is in God, he is my *glorie*, my *ayde*, and all my hope is in him. For assurance of this truth, MOYSES demanding of God the happinesse to behold his face, I will shew the all good, said our Lord vnto him, in appearing vnto thyne eyes.

Of the place of the Blessed Eternitie.

XL I.

I Doubt, Athanasia, these generall discourses sets your mouth on water, and makes you desire to fill your appetite with more particular meates. To comply therefor

with your inclination, I will serue you vp for the first dish, a Draught of the place of this eternall Beatitude. Truly I might say that it is situated in his bosome, who makes Eternitie it selfe, and who being infinite, cannot be bounded by any place, being present in euery place by his *being* and *powre*; since that all is his, all comes from him, and all is in him, in him, I say, in whom we live, moue, and are. But that you may not loose your selfe in those IMAGINARIE SPACES where this infinite thing makes abode, which can neither be comprised by the *Heauen of Heauens*, nor of heauen nor earth which he filleth with his immensitie, nor by any other place, I will tell you with all the grauest Doctors of the Church, that God from the begining of the world did create this Kingdome which he prouided for his Angells and Elect in the Heauen

Heauen called *Empireall*, that is to say of fire; not that it burnes, but by reason of the brightnes of its flame, and the splendour of its light. This highest Heauen was vnknownen to the auncient Astrologers, and is yet to the new, vnlesse by the light of faith, reuealed by god to the Church and her Doctors. For the Astrologers, like to all those that make profession of other mathematicall disciplines, grownding onely vpon sensible demonstrations, and making a iudgement of other places, by the diuers motions of the starrs; and this that we speake of being inuisible and immouable, is placed aboue the knowledge and lawes of Astrologie. It is then a firme, stable, solide and inuariably settled heauen; called in holy Scrip. *The firmamēt of heauen the heauen of Heauens, the Land of the liuing, the Seate and Throne of God:* and in Geneses, *Heauen created from*

the begining, as BEDE, ALCVINE, TOSTATE, and the Maister of the sentences doe interpret it. And there all the Fathers doe establish the *mansion* of the glorie of God, together with his Angells and Blessed, following these words of holy writ. *We haue a Mansion in heauen, not made with the hand of man.* And our Sauour said to his disciples, your reward shall be plētuous in heauen. And againe before his Ascension, he said vnto them, *I goe to provide you a place.* And what place is this, but that where he is set at the right hand of the Maiestie in the highest? S. BASILE THE GREAT, S. CLEMENT Rom. S. CLEMENT Alexan. S. IOHN DAMASENE, PHILO IVDÆVS, STRABON and S. THOMAS amongst other Diuines, doe warrant this opinion.

Of the magnificence of the place.

X L I I.

THus much concerning the situation, Athanasia, but for its magnificencie, what tongue can expresse it, what pen describe it, since our thoughts and senses cannot attayne therunto? O Israel how great is the house of God, how ample his possessiōs! his Abode is goodlie, high, immense, and infinite, these are the words of the Prophete BARUCH. O eternall wisdom tis thou then, that dost powrefully extend thy force from one extremitie to another, disposing all things *with an incomparable sweetnesse*: thus speakes the wise man. O how happie should I bee, said the good T O B I E, *if I could see the light of Hierusalem.* O God, said D A V I D, how I am in loue with the beautie of thy house,

and with the place of the *habitation of thy glorie*. And if the glorie of God incompassing the Temple of SALOMON, that miracle of man's Art and industrie, added a grace vnto it, which did rayse this maister-peece aboue all the workes of the earth: what shall that place be, where the Saintes, in the *light of glorie*, see the increated and *inaccessable light* of the Dietie. O you DAVID's houses of Cedars hyde your selves; house of SAULTVS which SALOMON built for his pleasures vpon the Mount-Libane; yea euen you beauties of Libane hide your selues, faire topps of Carmel and Saron. Vayle thy selfe ô thou throne of SALOMON, thou incomparable, yet humane worke; for who dare make the handeworkes of man, enter into comparifon, with the mightie workmanship of God? What Pallace, euen of those that appeare the most proud
and

and magnificent durst one compare
 with the King of glorie's, incompa-
 rably more great, more wise, and
 more powerfull then SALOMON;
 since all the pompe of this sonne of
 DAVID, is lesse prised in the Scrip-
 ture, then the simple nakednes of a
 place in the feilds, yea in this vaile of
 teares. Hath this wretched and mi-
 serable world, any similitude wherby
 we might make a conceipt of the
 excellencie, where teares and com-
 plaintes are permitted no entrie, sith
 it is crowned with all the content-
 ments and perfections that can be
 desired. In vaine doth S. IOHN in
 his reuelations represent vnto vs this
 heavenly Sion, as a Citie all of gold
 and precious stones, these being but
 shadowes of its true greatnes, since
 the Heauens which we discouer, with
 the Sunne and all the other starrs
 are but the pauement of the eternall
 firmament, the inhabitants wherof

I 5 treade.

treade vnder their feete the front of the brightest starrs. All this vniuers, the obiekt and wonderment of the beholding eye , and all this great world which hath so many louers and admirers , is but a miserable stable full of dunge and durt, in comparison of this seate of glorie of God's elect, & the God of the Elect. O great Apostle, how good reason thou hadst in contemplation of this eternall Felicitie (which consists in the sight of the true God, and of that I E S V S which he sent) to esteeme all the rest durt and dung ? These visible heauens which in so high a strayne sing the glorie of their maker . These nights and dayes, which doe proclame his prayses through all the earth : and so many wonderfull works which doe rayse our mynds by sense , towards the greatnes of this Architekt, who sustaines this great bulke with three fingers,

fingars, are but the footstooles of the Throne of the eternall Salomō, and stayres onely by which we mount to his glorie. If we should here giue bridle to our consideration, and permit our mynd to walke through the multitude of different creatures, which by their varietie doe so beautifie the face of the vniuers, doe you not thinke, Athanasia, that it would be a course of too long a breath, and such, as was a subiect to so many, the pens of antiquitie, amongst others S. BASILS, S. AMBROSES, and ORIGENS in their Exam. and the Expounders of Genesis. Let vs content our selues to draw from this spacious prospect, this inference. If the world, a place of Nature, be a Stage, wherein is presented so many pleasant things: how rauishing shall those beauties be, which God shall manifest vnto his friends in the Mansion of his glorie, the Paradice

of his delightes? If he permit the wicked, his enemies, such as offend him, to inioy in this visible world so many delightes and pleasures; what will he communicate to those, whom he daignes to crowne with his heauenly and eternall fauours, in the State of glorie? A Stoicall Philosopher speaking of the felicitie of blessed soules, according to the light of nature, obscured with the shadowes of Paganisme, could say, that as much difference as there is, betwixt the dungeon of a womans wombe, and this great world; so much is there betweene the wonders of this heauely beatitude of vertuous soules departed from their bodies, and the greatest beauties which are seene in heauen and earth. To what length are we to driue this dissimilitude, we that are enlightened with the light of fayth, and taught by so many faithfull promises, as are containd
in

in the Scripture touching this blessed and vnconceauable Eternitie. O Israel how goodly are thy tabernacles, how delightfull thy Pauillions: gardens watered with floods and fountaines are not so flourishing, nor are the vallies abounding with fruite, so abundant. These are the words of a Prophete, who yet doth but sparingly expresse the delights of this happie Abode: where the light is continuall, and the dayes without nightes, by reason of Gods presence, who is wholly light, and who doth not suffer those that doe follow and adore him, to remayne in darknesse. Whervpon the spirits which doe serue before his Throne are called *Angells of light*. It is a resplendant Residence, not standing in need of those tortches, the Sunne and Moone, which are onely made to giue light, to this low and elementarie world, the heauenly Lambe being

being the *Lampe*, which doth lighten the eternall Sion. A Residence, where the flowres doe continually accom-
paignie the fruites, and where the extremitie of heate and cold are banished, to make place to an agreeable temperature, and farr other then that earthly Paradice (a garden of delight) wherein were placed our first Parents, created in originall Iustice. A Residence in conclusion, wholly constant, and of an eternall durance. From whence death is excluded, and the qualities, subiect to bring in alteration and change, are banished; and where all the inhabitants shall in some sort be made participant of the immutabilitie of God. This stabilitie is, in my opinion, as it were, the crowne of this faire place, euen in that name, farr differing frō the figure of this world, which incessantly slides away, not vnlike to ones shape in a mirrour,
which

which in an instant is both form'd
and past according to S. JAMES. O
Citie of peace! ô triumphant Hieru-
salem! ô Court of the eternall Salo-
mon! when shall we come, when
shall we appeare before the face of
this King of glorie? when shall we
be led into his Cellers? when shall
we passe through thy peaceable
gates, gates dearer to God then all
the Tabernacles of IACOB? O de-
lightfull Abode, ô wishfull Resi-
dence; if euer I forgett thee, let me
not onely *forget my right hand*, but
euen my selfe: for if I loose thee, am
I not eternally lost, without all hope
of redresse, or mercy?

Of the essentiall happines of the blessed.

XLIII.

BVt you will aske me, Athana-
sia, what will be the highest
point of the glorie of those
that

that doe inhabite this place of deligh-
tes. O my deare soule, if neuer
mortalley saw what they see, how
doe you thinke I shall be able to ex-
presse it, with tongue or pen? Is it, in
your opinion, any thing which can
fall within the compasse of a dis-
cours, or can be put downe vpon
paper? Howbeit we will declare
vnto you that which we haue dis-
couered, by the obscure light of
faith, rather in a glasse after a darke
sort, then openly, face to face, which
is referued for the next life, as a re-
ward for hauing beleeued it, without
seeing it. It is therfore the constant
doctrine of the Catholike Church,
that the *essence* of the *eternall glorie*
doth consist in the sight of the *sou-
raigne well-beloued*, in the loue of the
soueraigne well-beholden: doe you vn-
derstand these few words well, A-
thanasia, which doe lay open vnto
you, all that you are to beleue in
this

this matter of the essentiall felicitie of the Blessed? For leauing a part all the thornie disputes and contestations of the schoole, vpon this point of the *vision* of the *vnderstanding*, or of the *fruition* of the *will*, the principall faculties of the soule, wherin doth reside the happinesse of this supreme glorie, whose obiekt is God. Omitting, I say, their debate, who will place *Beatitude* in an *act of the vnderstanding*; and theirs, that will haue it to consist in an *Act of the will*, we will follow the comon consent of Doctors, and all the schooles, who reiecting, in this behalfe, all partialitie, haue now for a comon *Maxime*: That it consistes in two actes, of the vnderstanding and will, grownding therein vpon the Scripture, which now assignes the one, now the other, and somtymes both together. As when we reade, that eternall life, is to *know one onely God*,
 And

And againe. That we see now obscurely, but in glorie face to face. And in S. I O H N, we shall see him such as he is: which doth sufficiently proue, that *supreme felicitie* consisteth in the intimate *vision* of God. When againe we marke this passage, *thy Elect, o Lord, shall be drunk with the abundance of thy house, and thou shall give them to drinke of the torrent of pleasure.* And in the Ghospell, *enter into the ioy of thy Lord.* And againe, *your ioy shall not be taken from you*, by which is sufficiently shoven, what part the *will* is to haue in the essentiall glorie. And who would not gather hence, that it consisteth in the *vision*, and *fruition* of the two faculties; God, who is infinitely greater then our harts, filling them both with vnimaginable delightes, being, in qualitie of *Soueraigne Truth*, the obiekt of our *vnderstanding*, and as he is the *Soueraigne Good*, the obiekt of

of our will, its repose and Center? But when the Psalmist sings. *Taste and see, how sweete is our Lord*, doth he not ioyne them both together, being no lesse proper to the will to taste, then to the *vnderstanding* to see, and herein we follow the interpretation of the learned HUGH OF S. VICTOR. And yet after the same Diuine Psalmist, had said, *thou shall giue them to drinke of the torrent of pleasure*, doth he not add? *and in thy light we shall see light*. This opinion is confirmed by a Bull of Benetts the twelueth, who defines, that the soules of the Elect, are blessed by these actes of *seeing* and *enjoying*. And the Romane Catechisme, put out by the Councell of Trents order, placeth essentiall *Beatitude in the vision and fruition of God*. It were an easie thing to show, that the auncient Fathers of the Church, placed the *essentiall beatitude*, sometymes in the one, sometymes

tymes in the other Power, and some-
 tymes also ioyntly in both, but the
 breuitie which I proposed vnto my
 selfe, from which I doe insensibly
 stray, makes me cut of many peeces
 of those great Oracles, which would
 wonderfully beautifie this stroke.
 Lets soberly content our selues with
 this smale reason. If the Blessed
 soule, did not imbrace the heavenly
 Spouse in his glorie with both her
 armes, which are the *Understanding*
 and *will*, doubtlesse she would not be
 wholly satisfied: for who knowes
 not euen by experience, that the *will*
 is not carried with lesse bent toward
Good then the *Understanding* towards
 the *Truth*. Whence I gather, that ne-
 cessarily her desire must be reple-
 nished with all sorts of good things,
 according as the Scripture doth
 teach vs, and the ensuing *strokes*
 will giue vs more amply to vnder-
 stand. Therefore to speake properly
essentiall

*essentiall Beatitude doth consist in the
 perfect vnion of the soule to God, being
 made, as the Apostle tearmes it, one
 selfe same spirit with him : which is
 done in the soule by Gods inward
 penetration, called by the Diuines,
 nor can we expresse it in any other
 terme, an illaps; which, me thinkes,
 vpon necessitie, we may make vse
 of in our tongue, as well as of the
 word Relaps; finding that nether
 more rude, nor more improper then
 this, which is receaued, and autho-
 rised by custome. Now this illaps of
 God into the soule, doth replenish it
 with the glorie of God himselfe, and
 doth as it were, deifie it, according
 as S. I O H N speakes: we know that
 we shall be made like vnto him, when
 we shall see him, as he is. So that the
 soule shall be filled and replenished
 with God, as the Moone, when she
 is perfectly full, with the light of the
 Sunne: or as a sponge when it is
 throughly*

thoroughly wett, and filled with liquor . And God vniting himselfe vnto her, as the fire is vnited to the burning iron, following the Contēplatiues ordinarie similitude, shall be ioyned vnto her, and shall vnite her so inly to himselfe, that she shall be as it were transformed into God, who shall be, as saith the Spouse in the Canticles, intirely hers, as she againe shall be intirely his. Which caused S. BERNARD to pronounce these holy and louing words; *our Beatitude, and our reward is to see God, to liue with God, to liue of God and in God; to be with God and in God, who shall be all in all. Now where this soueraigne Good is, who can doubt but there is also the soueraigne ioy and Felicitie, true Libertie, perfect Charitie, eternall Assurance, and assured Eternitie. In God is true Gladnes, compleat Knowledge, perfect Beautie, continuall Peace, Pietie, Bountie, Light, Vertue, Honestie,*

OF ETERNITY. 215

Honestie, Sweetnes, true Life, Glorie, Praise, Repose, gracious Friendshipp, and greatfull Concord. Hitherto are the words of this mellifluous Doctor.

*The happines of the point
of the soule.*

X L I V.

BVt perfectly to vnderstand, in what this essentiall glorie doth consist, we must call to mynd, Athanasia, the diuision of the bodie and the soule, wherof the Prophete speakes, administering an occasion to mysticall Diuines to diuide man's soule into three degrees, the inferiour, superiour, and supreme. Or if you had rather, into three portions, the lowest, the highest, and the middle. And they seate *Appetite* in the lowest region, the powres in midle, but in the highest the point of the mynd, the flowre, vnitie, or essence

essence of the soule, the Latines
Mens, the Grecians *νῦς*, the Hebri-
tians, *Nesamah*, for all these words,
doe but signifie one and the same
thing. Now to speake onely in this
place of the highest, God being
Spirit, a most pure Act, and most-
one essence, although in glorie he
be vnited to euerie blessed soule, yet
is his vnion more excellent, and
eminent in this highest portion of
the soule, then in those below, even
as we obserue in mans soule, which
is all in all the body, and all in every
part therof, yet is more nobly, that
is, it doth more nobly exercise its
functions in the head, then in the
other members of the bodie. So say
the Mistikes, that this highest por-
tion of man's soule is the Spouse his
bed, Salomon's couth, his Cabinet,
and the place of his more particular
delights. Ther is the Diuine essence
vnited to the essence of the soule;
there

there the spirituall marriages (marriages the fullnesse of our eternall felicitie) celebrated, wherof so much mention is made in the holy Scripture. For as the Bridegroom and Bride are two in one flesh, by the sacred band which doth tye them together; so the Blessed soule, by this vnion with her Principle, and application to her end, becomes one spirit with him, through the excesse of that Charitie, which is the band of all perfection. Thus is the soule transformed and transfigured into light by the spirit of God, made participant of the Diuine nature, and conformable to the liknesse of his Maiestie. Tis true, that we are by nature made to the liknesse and similitude of God, whose picture is so liuely exprest in the soule, which is one in Essence, and trine in faculties: Yet much more by grace, which makes vs, as it were, certaine look-

K

ing-

ing-glasse, wherein that glorious
 Sunne makes the rayes of his light
 and loue meete, while he expresseth
 his perfections therein. Yet the
 Saints who are in glorie, whose faces
 are marked with his splendour,
 and doe shine like the Sunne for
 perpetuall eternities, are yet incom-
 parably more liuely pictures of the
 Diuinitie. For euen as the Sunne
 meeting with a thicke and dark-
 some cloude in the aire, doth some-
 tymes so deeply imprint its beames
 vpon its face, that it appeares ano-
 ther Sunne; so are the Blessed in
 Heauen so transformed into God,
 that they shewe as so many Gods,
 and as so many dearest children of
 the Highest, as D A V I D deliuereth it.
 This excellent beautie, with which
 the Diuine presence doth adorne
 them, was cause, that S. I O H N c-
 opying an Angell, whom he tooke
 for God, had adored him, if that
 spirit

spirit, no lesse humble then glorious bright, had not giuen him to know that he was his fellow-seruant. And in my opinion, in this neere resemblance to God, the verie toppe of the eternall glorie of the blessed, is placed. For what, thinke you, is God's owne glorie and felicitie, but the life which he hath eternally of him selfe? the most cleare knowledge which he hath of his immutable Truth; and the most ardēt loue which he hath towards his owne infinite Goodnes? His Beatitude consisting in the vision, loue, and fruition, which the Diuine and increased Persons of the Blessed Trinitie, haue, of their owne mutuall knowledge, Loue, and eternall, perfect and infinite complacence. Now the soule of the Blessed being raysted to the vision, loue, and fruition of the same Diuine Persōs, and of their Diuine and most indiuisible Essēce,

ought not her supernaturall and ineffable life, by the resemblance which is betwixt her and God's felicitie, to be said to be the accomplishment of her glorie? since that, without all feare of change, she is wholly attentive to the cleare contemplation of the prime and soveraigne Truth, inflamed with the love of the supreme and increated goodnes, and hath the fruition of the infinite and vnspeakable sweetnes of God. O truly living and happie life! when shall it be that we shall live in thee, and by thee? when shall we, O my soule, inhabite this heavenly Hierusalem built as a Citie, and with her glorious Citizens be made participant of him, who is still himselfe, immutable, and whose yeares never decay?

Of the

*Of the felicitie of the powres of the
soule, and first of the memorie.*

X L V.

THis essentiall Beatitude, Athanasia, is extended, and doth spread it selfe out, yet diuerfly, in the lower degree of the soule, to witt there, wherein the three principall faculties or powres doe reside. For euen as the Prophete to rayse the widowes deade child, did shorten himselfe vpon this litle body, and did apply his mouth to its mouth, his hands to its hands, and his feete to its feete: So God, who shall be all to all, shall fill all the soule, with the abundance of his bountie, and shall cōmunicate vnto it a Diuine life, which shall not feare the assauktes of death. The memorie being entered into the liberties of our Lord, shall call to mynd the ef-

K. 3. fectes.

fectes of his iustice , and no lesse those of his mercy: for she shall sing; no, neuer will I forgett thy iustifications, ô Lord, since in them thou hast giuen me life . Fild with this rauishing, and no lesse pressing then present obiect, she shall breath out the remembrance of his sweetnes, and shall exalt his adorable iudgements. This remembrance shall be her soueraigne delight. O how she shall call to mynd the sweetnes of the duggs of this incomparable goodnes , farr passing the fuming wines of worldly delightes. In how high a strayne shall she take the memorie of this supreme sanctitie! Alas how can she forget him, whom she hath so inwardly present, and who shall be more in her then her selfe, and to whom she shall be so strongly tyed in adauantine, and diamantine chaynes, that nothing shall euer be able to diuerte her. Blessed

me-

memorie replenisht with the fairest
Idea's that can possibly inhabit a
heart! and which then, shall be a
Magazine and memoriall of hea-
venly wonders! whether she make
reflection vpon things past, how
dearely shall she conserue the me-
morie of the incomparable obliga-
tions which she shall haue to this
Creatour, Conseruer; Redeemour
and Glorifier of her being. Such a
grace shall haue led from greatest
sinns to repentance, fauours before
bounding, where malice did super-
abound, O God how highly shall
they sing the sacred Canticle of the
Diuine mercy? And those who by
the same grace shall haue conserued
the first stole of their innocencie; and
being preserved from the *abomina-*
tion of desolation (whose deluge
doth ouerflowe the whole vniuerse)
shall haue bene drawen to the safe
harbour of saluation by the chaynes

of loue and humanitie, will not they
 haue reason to beare a part in the
 same Canticle, and to pronounce,
 that that mercy which conserued
 them vnstayed amidst the worlds
 impurities, is a portion of that which
 is eternally grounded and built in
 Heauē. The royall Prophete calling
 to mynd, out of what an Abisse of
 miseries the Diuine goodnes had
 reclaymed him, recalling him so
 sweetly to the acknowledgment of
 his faults, coniures his soule and all
 his interiour powres to blesse God,
 exciting his memorie neuer to per-
 mitt his benefites to fall into a dis-
 loyall obliuion; for he it is, that par-
 dons, saith he, all thyne infirmities;
who cures all thy wounds; who recouers
thee from eternall death; and who
crownes thee with his mercyes. O God
 what must this King of penitents
 needs say in heauen, if he spoke thus
 in this yaile of teares, reduced by a
 holy

holy repentance from his iniquities,
 to the state of grace. When the
 Saintes, whom God hath pardoned
 many faultes (for there are in Heauē
 penitent sinners of all kinds) shall
 see them selues deliuered from the
 innumerable torments which they
 contemplate in the accursed Eterni-
 tie, and which they had as oft de-
 serued, as by their malice they had
 bene separated from God, will they
 not haue great reason to say with
 the Psalmist? Thy mercy, ô Lord,
 and thy iustice shall for euer be the
 subiect of our song, vpon this shall
 our Psalme-singing be employed,
 whilst we walke in this immaculate
 way in which thou hast put vs. And
 if the memorie of paynes and perills
 past, euen in this world, be so de-
 lightfull, how much more shall the
 Saintes and martyrs, who haue suf-
 fered much for the Almightyes sake
 haue cause to reioyce in this me-
 morie.

more. While they walked in the way of this mortall life, they *sowed in teares*, but in the heauenly Sion, they shall reape an eternall ioy. They shall sing this pleasant Song: *We haue past through fire and water, but in the end we are entred into refreshment*. And they shall blesse those light and transitorie moments of tribulation, which brought them to eternall glorie. And if their memorie doe stay vpon the present felicitie which they feele, and of which they haue a liuely sense, with what contentment shall they not be crowned, in tasting the ineffable goodnes of God, who rewards them infinitely beyond their merits? Yea, if they enlarge themselues vpon the tyme to come, (if their be any tyme to come in the immoueable and euer-present state of Eternitie) and if they consider the new discoveries of gusts and contentments, which they

they shall continually make in the
 Abisse of this infinite Beautie and
 Goodnes of God, haue they not a
 large feild of ioyfullnes and than-
 kselgiueing? I will omit the Sciences
 with which she is furnished by him
 who is called *the God of Sciences, and*
who teacheth men science, and espe-
 cially that *Queene of Sciences DI-*
VINITIE, which consisteth in
 the Contemplation of God, and
 which is the true knowledge of
 Saintes. *For I pray you what doe not*
they, saith S. GREGORIE, know,
who see him that knowes all?

The aduantages of the vnderstanding.

XLVI.

OVr manner of knowing and
 vnderstanding, during this
 mortall life, stands in need
 of the meditation of senses; whence
 this Philosophicall Axiome; *nothing*

enters into the *Understanding*, which
past not first through the *senses*. And
verily, that which comes to the
knowledge of sense, is but superfi-
ciall. For example, how doth our
sight know, but by a *Species* or repre-
sentation which the object of this
sense, sends out to our eye, which
the Maisters tearme, *Species sensi-*
bilis, and is the cause that we see,
and know by sight. What soever
enters into the knowledge of our
Understanding by this gate, is ad-
mitted in no other sort. In like man-
ner it is of other *senses* touching sen-
sible and corporall things. There are
others more spirituall, as the *Notiōs*,
or *Principles* of Artes and Sciences,
which our *Understanding* conceives
by speculation. But how doth it
conceaue them, but by a subtile, de-
licate, and spirituall Image, which is
called *Species intelligibilis*. And then,
by how many windings doth this
Species

Species passe & how many changes and alterations doth it endure, by the *Common sense*, the *phantasic*, the *Understanding* styled *active*, and then by the *passive*, before it put on the proper shape to become *intelle-ctuall*? Loe then, how our naturall knowledge is formed by *Species* and *Images*. Yea euen the knowledge of *Faith*, though supernaturall, enters not into our soule, but vnder some kind of composition, some simple, vniuersall and abstracte cloud, which is *Faith*. Hence it is, that the Apostle speaking of that kind of knowledge, by *Faith*, compares it to an obscure light, and as it were to that of a glasse. And who knowes not that we see but meerey in a glasse, by meanes of the *species* which are formed in it, a *Species* which formes another in our eyes. So our vnderstanding which is the ey of our soule, doth not aser to the truthe of *Faith*

re-

reuealed by God; but by hearing them by the voice of the Church and her Pastures: (*For Faith is by hearing*) or by reading them in the Creede and Canonickall bookes: But it fares not so, Athanasia, with the knowledge of the *vnderstanding* in the blessed Eternitie. For there it shall see God without *species*, without *representation*. The Deitie vniting, ioyning, and applying it selfe in such sort vnto it, that that *inward presence* shall be in lieu of *species*. O deare God! how neerely doth this *vnion* approach vnto vnitie, and with what wonders is this *application* filled! The verie proper essence of the Diuine Truth being receaued into the *vnderstanding* without all *Image* or *species*. And then the peace of God which passeth all *vnderstanding*, shall conserue and possesse the heartes and *vnderstandings*, that is to say, the *wills* and *vnderstandings* of

of those happie soules. O who is able to expresse the incomparable happines of those, who without vayle, without glasse, without obscuritie *shall see face to face*, (being enlightened, and freed from all dimnesse and confusion,) that glorious face which the Psalmist with such instance pursueth? O what a glorie shall it be to behold, without being oppressd with the greatnes of so high a Maiestie, those adorable, ineffable, incomprehensible mysteries of the most holy Trinitie! what a gracious fauour shall it be, openly to discouer the eternall generation of the W O R D, issuing out of the Fathers bosome, a generation, of which the Prophete pronounceth with admiration, *who is able to relate it?* what a communication shall it be to see *the Diuine communications?* yea the communication of communications, which is that of the eternally
reci-

reciprocall loue, and reciprocally infinite, of the Father to the Sonne, and the Sonne to the Father, whence is produced as from one same Principle, the Holy Ghost? Because the Father and the Sonne hauing but one *will* which doth loue, and one *goodnes* which is loued, the fountaine of this production can be but one. O misterie of misteries! which it is better to admire then to deciphere, and better to speake nothing of it, then too litle. I had rather, in this place which is not allotted to thy explication, imitate the Seraphins, who doe vayne their eyes and feete, and fold their winges; and content my selfe, in protesting my beleife and alleagance in these words of the wellbeloued disciple of I E S V S CHRIST: There are three who giue testimonie in heauen, *the Father, the Word, and the holy Ghost, and those three are one.* I adore thee o great God

God in the Trinitie of thy persons;
and in the vnitie of thy essence, and
I doe sinke, and become nothing
before thyne infinite greatnesse.
What ioy, Athanasia, hath this bea-
tified vnderstanding to discouer this
great misterie hidden fro the worlds
creation, to witt, the *Hypostaticall*
Union of the eternall *Word* with the
flesh, which we call Incarnation.
What a number of secreties are con-
teyned in this great secrete? what a
number of wheelles are fastened in
this one wheele? that is, what mi-
steries doe depend of this misterie?
and what a fire amidst this wheele,
fire which our Sauour brought into
the world, to the end it should burne
all the hearts of the faithfull with
his loue, what delight shall it be to
behold this Abisse of beauties and
perfections, which are in God by
way of excellencie, and infinitely
aboue all that we are able to imagine
in

in the *Attributes* which we frame of him. In this heauenly vision, as in the liuely fountaine of all light, the shades of errours, doubtēs, opinions, and ignorances shall vanish, which doe inuiron and incompasse vs in the almost palpable darknes of the Egypt of this life. *Faith* it selfe, which reuealed vnto vs so many meruelles of God, and of his glorious Citie, shall disappare in this happie Abode, where we shall see, according as we shall haue heard and beleueed. Nether shall *Hope* be any more, because we shall enoye that, which by Hope we expected. *Charitie* alone shall neuer faile: neuer shall any thing cause her holy flame to die out; contrariwise, in glorie she shall be accomplished, and come to the hight of her perfection. What a delightfull entertaynement shall it be for the vnderstanding, to consider the windings of that wonderfull clocke

clocke of the Diuine Prouidence, as well in the gouernement of the world in generall, as of all the soules in particular? and what thanksgivings shall it render to the fatherly care of the Diuine Goodnes, whilst it shall admire the wayes of God in the meanes which he hath vsed, so amiably to draw it to so great a felicitie? O hight of the riches of the knowledge and wisdom of the highest, shall it cry out, how wonderfull are thy wayes, and how incomprehensible thy iudgements. Then shall it be, that to the confusion of the great Dragon, homicide from the begining, that this word shall be seene accomplished: *you shall be as Gods knowing good and euil:* For the vnderstanding cured of all disease of ignorance, and enioying all good exempt from all euill, shall perfectly know them both.

Of the light of Glorie.

X L V I I.

B Vt before I passe ouer this felicitie of man's *vnderstanding* which he shall enioy in Heauen, I must tell you one thing, Athanasia, which cannot be concealed from you, without depriuing you of a pleasant and important knowledge. True it is, that a created vnderstanding shall behold God aboue in his glorie; without the helpe of any *Image* or *species* at all; yet not so, as the Angelicall Doctor shewes verie well, as that it sees him by the face of its naturall sight, which is as litle able to sustayne the brightnes of the increated light of the Diuinitie, as the night-birde to endure the Sunne beames. How then shall the created vnderstanding see the Diuine *Essence* without any *species*? By the
light.

light of Glorie, as the Diuines tearme it, a speciall grace by which God doth fortifie and inable it: a created light making the vnderstanding which it doth inhabit, strong enough to approach the otherwise *inaccessibible light* of the Diuinitie, as doth the Eagle the Sunne. And it is of this Grace Herbinger of Glorie, that S. THOMAS vnderstands that passage of the Apostle in his Epistle to the Romans: *God's grace is eternall life*. And that: *eternall life*, saith S. IOHN, is to see God. It is of this *light of Glorie*, that all the Doctours vnderstand that saying of DAVID: *In thee o Lord is the source of life, and in thy light we shall see light*: that is to say, by the ayde of the created light, wherewith thou shalt clothe the vnderstandings of thy Elect, they shall be able to fixe their intellectuall sight vpon the *brightnes of Saints*, which is thy Deitie. Euen then as in this life we know
the

the things of the world by a *naturall light*; and those of grace by the *light of Faith, an infused and supernaturall light*: so to see God in his *Glorie*, which is an *increated light*, the vnderstanding must be assisted by a *created light*, which doth dispose it to sustayne the shine (which would otherwise dazle and blind) of that infinite brightnes. And thus (holds on the Angell of the Schoole) the Essence of God shall be seene by the vnderstanding, without all *species* on the part of the Diuine essence; but on the part of the vnderstanding, this created *light of Glorie* strengthening it, shall be to it as a certaine representatiō to take in and receaue the light of the Diuinitie. Nor is their subtiltie to be regarded, who would make vs beleeeue, that as the Sunne is seene by its owne light; so the increated light of the Diuinitie is seene by it selfe, without the mediation

mediation of any created light, vnder-
standing as it were literally those
words of DAVID, *In thy light we
shall see light*, that is, the light of thy
Diuinitie by it selfe. For as we know
the things of Grace by the infused
light of Faith onely, so are we to say
the like of the knowledge of the
things of essentiall Glorie, which
consisteth in the vision of God,
named by the Diuines *Inimitable Bea-
titude*. And againe, who granted
those subtile Speculators, that the
light it selfe of the Sunne, is the
cause it is seene, since its beames
doe rather weaken and blind, then
strengthen and perfect our sight;
wittnesse that wilfull Philosopher,
who lost his eyes by setting them
too fixedly vpon the Sunne. And
verily the same would happen to
the created vnderstanding before
the increated light of the eternall
Maiestie, and it would be oppressed
with

with that infinite and inaccessible light, if God did not dispose it to this felicitie, by a particular aptitude, in strenghtening it by the light of *Glorie*.

Of diuers degrees of Glorie.

XLVIII.

ANd it shall be this *light of Glorie*, Athanasia, which shall make the diuers mansions, which the Scripture mentions to be in the house of the Heauēly Father, the blessed Eternitie. For as one and the same fountaine doth diuide it selfe into diuers chānalls, in a greater or lesse quantitie, according to their sundrie capacities: so the vnderstandings of the Blessed, shall see the increated light of the Diuinitie, proportionably to the created *light of Glorie*, which God shall forme in them, according to the diuersitie of their

their merite. For there, euery one shall be rewarded according to his workes, sith workes follow the deade to punishment or felicitie. And as the stars which appeare in the Heauens, receaue more or lesse of the Sunns light, the fountaine of theirs, according as they are lesse or greater. So, saith S. PAVLE writing to the Citicens of Corinth, *the degrees of glorie shall be different, as one starre differs from another in brightnesse.* For to affirme with IOVINIAN that Beatitude is equall in all the Blessed, is an error fully refuted by S. HEROME (who wrot against this Heretike) and condemned by the Councells. True it is, saith S. THOMAS, that on the part of the Obiect, which is God beholden of all his Elect, Felicitie is equall, but the inequality proceeds from the fruition of this obiect, according to the capacitie or incapacitie of the

L

vnder-

vnderstanding which doth content
plate the same, But what is the cause
of this measure? *The light of glorie.*
And whence the measure of this
light, but from the greater or lesse
Charitie which inhabites the heart.
For as following the dimerit of of-
fence, the eternall paynes are dif-
ferēt, so the Diuine Iustice will haue
the reward diuersified according to
the worth and degree of Charitie,
which is *as pure gold*, the measure of
all merit. A consideration which
being well pondered, would set a
sharpe spurre of desire to the sides of
our heart, to aduance and perfect vs
in this *Queene* of vertues, and care-
fully to mannage the occasions of
well-doing, and all the moments of
this mortall life, since according to
the rancke of this qualitie, we shall
beare away greater or lesser aduan-
tages of Glorie, the least degree of
which, is better then the Empire of

a thousand worlds. And if the blessed
soules were not satisfied and contēt,
as indeed they are, with this full,
pressed, and ouerheaped measure of
felicities falling into their heart: And
if any kind of sorrow could haue
entrie into a State so replenished
with happines, this would it be, that
they had not imployed all the in-
stants of their life to make progresse
in that vertue, which makes them so
much more capable of the powre of
our Lord, as it is found to haue bene
more eminētly in them. O how true
it is, that he who sowes spareingly
shall reape in the same measure. *And
he that sowes in benedictions, shall reape
a plentuous crope of benedictions.* O
centuple of this life! how oft shalt
thou be centupled in the life to
come? In those Diuine and celestially
Abodes, called by the Scripture
MANSIONS, some are placed higher
then others, saith S. AVGVSTINE,

and doe behold God more clearely. And S. GREGORIE speaking of the same subiect, The great and litle, saith he, are in Glorie, but they enioy it more or lesse, according to the diuersitie of their merit. Nor are we vpon this word Mansions to imagine to our selues, separated Celles, or Quarters a part in the heauenly Hierusalem, where there is a perfect societie amongst the Blessed, together with a Communitie of all good things, each one reioyceing no lesse in anothers felicitie then in his owne, all this holy Compainie hauing but one Soule and one Heart in God, the one and onely Obiect of their desires. But by that word, saith S. THOMAS after S. AVGVSTINE, we are to conceaue diuers degrees of Charitie and rewards, which are had in this plentiful Rest, where the Saintes doe reside for euer, as in the happie repose of the LAND OF PROMISSE.

In

*In what measure the beatified vnder-
standing sees God in Heaven.*

X L I X.

IT is no smale question, Athana-
sia, to know how far the vnder-
standing fortified with the *light*
of Glorie, doth extend it selfe in the
cōtemplation of the Diuine Essence,
which it beholds without all helpe
of *Species* or *representation*. But the
Angell of the schoole giues a worthy
satisfaction to this holy curiositie, in
teaching vs that God, according to
IEREMIE, being, by reason of
his infinitie, incomprehensible to
euery created thought, can neuer be
comprehēded by any vnderstāding,
with what euer *light of Glorie* they
be adorned and assisted. Because e-
uery creature being bounded, is not
capable to comprehend an infinite
Object. Hence we haue that fine

L 3

and

and necessarie distinction, that the blessed shall see God, All indeed, but not totally; they shall see him all, because being most simple, he cannot be seene but he is all seene. But againe, wheras he is infinite, there nether is, nor can be any capacitie out of him selfe which can totally comprehend him, nor imbrace that immense Infinitie, which is onely knowen of him selfe. Wee haue some semblance of this Truth, which cannot be seene, vnlesse it be all seene, and yet is it neuer totally seene, though it be euen a limited creature, and hath nothing comparable to the Creatour. So doe the fish and fowles inioy the vast extent of the Sea and ayre, yet what fish did euer swime in all the waters; and what bird did euer with flight measure the ayres extent? All this notwithstanding is possible, because it is finite. But the Diuinitie which is bound-

boundlesse cannot be totally seene. For who did ever sound the depth of such an Abisse? And who hath ever known the sense of our Lord? Herein is discovered the impertinencie of AETIVS and ENNANIVS old Heretikes, who affirmed that God could be comprehended by a creature, as though, forsooth, an illimited thing, could be shut vp within limites. An impertinencie pertinently refuted by those great lightes of the Church, S. BASILE, S. GREGORIE OF NAZIANZENE, S. CHRISOSTOME, S. AVGVSTINE, and after them, by the Angelicall Doctor. Yet this doth not impeach the full and intire satisfaction of the Blessed; nor doth the naturall incapacitie which they find in the selues to behold God totally, any while vex them: yea contrariwise it doth augment their ioy and contentment, which hath no other of spring then

the loue of God, *a loue of friendship*, which doth rather respect the greatnesse and glorie of the obiekt beloued, then its owne interest; what a pleasing rauishment shall possesse them; to behold the most simple, onely, and incompounded simplicitie of that Diuine beautie, which they contemplate, all, though not totally, by reason of its incomprehensible infinitie. In beholding it, their desire is filled with euery good thing: And be it they see it diuersly, as we haue shoven, yet are they thoroughly content, according to the comon similitude of a glasse wherof the least is as well filled with a litle, as the greatest with much liquor. And after the desire is faciated with the fruition of this ineffable Good, with what an excesse of ioy are they taken, to know, that this adorable Deitie hath an infinite compainie of other graces and perfections, still

remayning to be scene & relished, which are not totally comprehēded nor knowen; saue onely by himselfe. Man doth then rayse himselfe aboue himselfe; and listes vp his heart. But God, greater then all hearts, doth yet rise higher, nor can he be encōpased by any other then himselfe in his full extent, O how rauishing and admirable is that they behold! And how good cause haue they to sing with the Angells the three *Sanctuses* to so dreadfull a Maiestie, in so high a strayne, that the Gates of Heauen shall tremble at it; and to pronounce: Thou art great and exceeding laudable O Lord; and who can worthily enough sing thy excellēces in thy sacred Citie, in thy holy mountaines? Though all creatures should ouerset themselves, yea melt away in ioy and admiration, yet shall they neuer arriue at the least of thyne infinite excellencies.

lēcies. Hence it is that the HYMNE of silence is the best suiting praise, that can be offered vnto thee, in thy Heauenly Sion. Yet ô God, how much more admirable is that which those soules doe not discouer in thee, since it surpasseth all created vnderstandings, euen strengthened with the *light of Glorie*? And to what a violent paine would the desire of knowing thee totally, and louing thee deseruedly, that is infinitely, put them vnto, if thy sweete and fatherly prouidēce, (least the puritie of their inspeakable ioyes might be stayned with the mixture of any discontent) did not change the knowledge they haue, that they cannot totally comprehend and imbrace thee, into a so-ueraigne delight, that the glorious Obiect of their view and loue, is so immense, that it cannot be perfectly and intirely knowen and beloued, but by thy selfe, by reason of the Di-
uine

nine infinitie of thyne infinite Diuinitie. Meane while they draw from this great A L L, as from an vndraynable fountaine, all their comon and particular delightes, diuersely glorious, according to the diuersitie of the *light of Glorie* which is distributed vnto them, wherby they see him more or lesse, with proportion to their Charitie and merit. We haue some darke resemblance of this here below in the vse of our Senses. For is it not true that the same Picture is diuersely beholden, according to the varietie of their opinions and skill that doe behold it? Is not a daintie musike diuersely receaued into the eare of the hearer, according as their organes are disposed, and they are attentiu vnto it? And to conclude this discourse with an excellent similitude: The miraculous M A N N A which pleased euery palate, was doubtlesse of a diuerse relish to the

Israelite, yet neuer any of them, nor ioyntly all of them felt euer all the tastes with which God did endow that heavenly and Angelicall bread. We may say the same of the sight of God, the highest point of eternall Glorie: a sight which S. I O H N in his Reuelations tearmes a *hidden Manna*, for the reasons which we will referue for that *stroke* wherein we set out the pleasures of the *Will*.

*Whether the beatified vnderstanding
sees all in God.*

L.

BEfore I come to the Beatitude of the *will*, I desire to show, Athanasia, whether, as the *vnderstanding* enlightened with the *light of Glorie* sees God all, so it sees all in God. We cannot haue an answer to this difficultie from a better mouth then from the O R A C L E
of

of the Schoole the Angelicall Doctor, who teacheth vs, that like as no created vnderstanding can totally comprehend God; so consequently can it not see in God all that he doth, or is able to doe, that being reserued to God alone, who is of an infinite capacitie, or rather infinitie it selfe. Marrie it shall see more or lesse, according to the measure of the *light of Glorie* by which it is sustayned. He shall see in God all that he shall see, yet shall he not for all that, see all which God seeth. Not because all that which God seeth is not visible in himselfe, but in regard of the created vnderstandings limitation, whence it cannot comprehend an illimited thing. Nor is it to the purpose to affirme, that the Blessed, who shall resemble the Angells, shall see like those heauenly spirits in the WORD (the true Mirrour without all Spot *the likenesse of his Fathers Goodnes,*

Goodnes, and figure of his substances;
the splendour and candour of his
light, *being God of God, and light of*
light.) All things as in a Mirrour,
being a thing comonly knowen,
that he that sees a Mirrour, sees all
things represented therein. For to
make that obiection vanish like
smoake, we need onely to reply,
that it is true indeed when we speake
of a Mirrour which is comprehēded
by the eye. But this Mirrour of the
W O R D and the Diuinitie, being
incomprehensible, how can it be
imagined, that a finit and limited
vnderstanding can comprehend that
which is incomprehensible? God
therfore doth onely communicate
himselſe infinitely vnto himſelſe, by
reason of the infinit capacitie which
he hath to giue and receaue ſuch a
communication: To creatures it is
ſufficient that he communicate him-
ſelſe, with proportion to their ſuffi-
ciencie

ciencie to receaue him. For how can they iustly desire any more, after they be replenished with the *fulnesse* of God so far forth as their capacitie and abilitie can admitt? But let vs consider further, Athanasia, how excellent this sight of things in God shall be, by the manner of seeing, which shall be much more perfect then though they were seene in themselves, in their nature and proprieties, or els by their *species* and representation. For the beatified vnderstanding being vnited vnto God, and beholding the verie Diuine Essence without *species* or image, shall by consequence see all the creatures in this Diuine Essence, without Species or representations, in a far more compleate and high manner, then though they were seene in themselves, because they shall see them in the same manner they see God, whose proper Essence shall supplie the

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the *Species* of things, all which it
contaynes in a most eminent man-
ner. O incomparable glorie of the
blessed vnderstanding, since thou
shalt see the Essēce of God, (without
species, without mediation, face to face)
and in it, all things! Thou shalt be
blessed, like vnto God, and shalt
enioy the felicitie which God him-
selfe enioyeth, sith his Beatitude
consisteth in the louing contempla-
tion of his owne Essence.

The pleasures of the Will.

L I.

Although the aduantages of
the vnderstanding be such as
we haue set them out in
the preceedent *stroke*, yet is the *Will*
alwayes his Mistrisse, and all his
labours and actions are directed to
her. He is her Page, her Torch-
bearer, her Forerunner; it is he, that
discouers

discouers the *Good*, and proposeth it to the *Will* to be loued, who after she hath knowen it, she imbraceth it. For according to the Philosophers *Axiome*. The will is not carried to an obiekt it knowes not. Now this Diuine Essence seene without the mediation of *Species* by the *Vnderstanding*, being the essentiall and infinite Goodnes, whence all that is good amongst creatures doth flow, the will shall so closely, attentiuely and inuariably vnite her selfe vnto it, that no creature ether in Heauen or earth shall euer be strong enough to *separate her from this Charitie* so perfect and accomplished. And out of this inseparable vnion of the will with the Soueraigne *Good*, her *Rest* and *Center*, a fountaine of *water of life runing to Eternitie*, shall spring vp in the soule, and thence shall flow a floode of continuall ioyes and delighes; so shall they be absorpt in the

the pleasures of our Lord, and as it were drunke vp in the Abisses of Diuine sweetnesles. And if the wise-man say, that all good things did accompainie wisdom in him, how much rather may the blessed soule pronounce the same in the possession of the Diuine wisdom, and that eternall Kingdome, which in the Ghospell we are exhorted to search after, with promise, that in possessing of it, all good shall befall vs: For being accompanied with a compleate Charitie, *Charitie the bond of perfection*, by a necessarie sequall she shall be attended by all the Vertues, whose actes she shall exercise with an incredible delight and facilitie. And this louing fruition of God by the Will, is that *hidden Manna*, wherof mention is made in the Apocalipse, reserued for the victorious inhabitants of the triumphant Hierusalem. For as the Manna of the

Wil-

Wildernes did conteyne in it selfe
all kind of fauours: so this vnion of
the *Will* with the essentiall Goodnes
of God, doth cōprise all the fauours
heart can wish, in a most eminent
māner. There is nothing in the *plea-*
sures, honours, and riches of created
things, which is worthy to be com-
pared to this treasure. The Manna
was a celestiall Foode, taking its
name from the admiration of those
who tasted it; for the word imports
What is this? and was spoken by the
Israelites, when they saw it fall
from Heauen. And this gust of the
will can be no otherwise exprest,
but by rapture: so far doth it out-
stripe all humane capacitie. It is cal-
led a *hidden Manna*, for that being
vnknownen to the world, it is onely
knownen of such as doe experiēce its
sweetnesse, inconceauable sweet-
nesse; which caused the Kingly Pro-
phete to cry out, ô Lord how great
is

is the multitude of the sweetnesse which thou hast treasured vp for those that walke in thy feare . O God! might I dare to expresse in this poore *Draught* the vnspeakeable contentmēt of the *Will* in her vnion and application to the Goodnes of the Diuine Essence, to the Diuinitie of the essētiall Goodnes? O powrefull Vertue of Faith , to what a high point of light dost thou rayse our soules in this vaile of darknesse? Yes, Athanasia, euen as the *vnderstanding* shall be applied to the Prime Truth, which is God himselfe; so shall the beatified *will* be inseparably ioyned to the Essence of the Diuine Goodnes, and shall be eternally fedd and sustayned with God's owne substance: in some sort; as a tender child, who hangs at his mothers breaste, is nourished with the substance of the mothers milke. And thus shall be accomplished that of
the

the Prophete, *I will leade her into a place a part, and will speake vnto her heart: and I will giue her the milke of my dugges.* Reioyce Hierusalem with alacritie, that thou maist be filled with the milke of consolation, and that thou maist sucke and take delight in the full aboundance of his glorie, thou shalt be carried to the pappes, and thou shalt be dandled and lulled vpon the knee. O Church Militant in earth, poore bleare-dyed LIA with weeping in this vally of teares, not discovering the Sunne which shines in the Triumphant, be comforted, in that thou art not forsaken or abandoned of thy IACOB: no, for *he is with thee to the worlds end.* Thou enioyest his imbracements, which makes thee fruitefull, in the feast of his grace, to wit, the most holy Eucharist: for in this banquet, thou art fed with the substance of his flesh and blood, applyed to the sub-

substance of his children, to the end they may learne by this wonderfull misterie, that in the perpetuall feast of Glorie, he will in like manner apply vnto the Essence of their soules, his Diuine Essence, and that there, they shall *taste and see how sweet he is*. True it is, that here below that Diuine humanitie is vayled with Sacramentall *species*, but aboue in the banquet of the *Lambs marriage* all shall be discouered; Enigma's shall cease; and the *Understanding* and *will* shall see and taste without *image* and *species* the beautie of the Diuine Goodnes; the goodnes of the faire Diuinitie. Then, as S. AVGVSTINE saith, the prize and crowne of vertue, shall be God himselfe, who gaue the vertue. Who shall be seene aboue of the Blessed without end, loued without distaste, prayed without intermission. So that this recompence is the greatest that can be,

be, since it is nether Heauen nor Earth, nor any other creature, but the very Creatour and Lord of all, Who though most - one and most simple, yet doth he comprehend in himselfe in an infinite eminencie, all the perfections of all things. Whence it comes, that the Blessed shall in him alone behold and enioy all things, according to each ones measure of Glorie. And as creatures are in some sort here below, the mirror, wherein is seene the beautie of the Creatour; so aboue, God shall be the Mirrour wherein the creatures shall be seene much more perfectly then in them selues. But in fine, Athanasia, the toppe of the felicitie of the *beatified will* shall be placed in her perfect loue, the accomplishmēt of her true end, and in that inuincible and immutable coniunction, with her rauishing Object the Soueraigne Good, which will make her

her wholly Diuine, wholly transformed into the Will of God, and to speake with the Contemplatiues, wholly deified,

*The felicity of the inferiour portion
of the soule.*

L I I.

L Et vsnow descend Athanasia, to the lowest degree of the soule, and lets giue a light touch of her Beatitude. Who is able to comprehend what goodly and rauishing Idea's, the three faculties of the soule shall make resulte in the imagination; and how withall, this light and gliding Mercurie shall be stayed in God, whose presence shall arrest all the motions of this stirring, vnquiete, and flitting facultie. And if we make a step lower into the *appetitiue part*, where the *Concupiscible* and *Irascible* passions are lodged,
motions

motions which doe stirre vp such
 tormoyles, tempests, and disorders
 in our inward house in this life; who
 would be able to expresse the hea-
 uenly order, and goodly gouernmēt
 that *Reason*, which then shall be,
 their absolute Mistrisse and Gouer-
 nant, shall establish amongst them?
 And what a sure and happie Peace
 shall raigne amongst those people,
 who whileome were so subiect to
 rebellion, while *they sat in the darknes*
of this life, and in the region of the sha-
dowe of death. Then there will be no
Loue but of God, in God, and for
 God: no *Hatred*, but of that which
 shall be contrarie to this soueraigne
 Loue. No more *desire* but that which
 doth accompainie the fruition of the
 Diuine obiect, which is continually
 to enioy, and eternally to behold
 that glorious face *which the Angells*
continually desire to behold, albeit they
 continually behold it. There shall

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be

be no more *auersion* or *flight*, but from that which shall be contrarie to that sacred desire: or rather, there will be no more *auersion* at all, because this passion presupposing euil, it shall haue no Obiect in this place of felicitie, where infelicitie is not permitted entrance. *Ioy* shall be perpetuall, and alwayes in our Lord, since this sacred Residence is called *the ioy of our Lord*: nor cā the scourge of sorrow approach his Tabernacles of confidence and ioy, far other then those which S. PETER wished vpon the Mont-Thabor. *Anger* is a monster banished from this Pallace of Loue. Euen *Hope* it selfe shall vanish in the possession of that, which with patience was expected. *Despaire* throwen headlong into Hell for euer, shall not recouer it selfe from that fall, to inhabite this place of delight. *Chaste Feare* full of respect, and wholly carided in Loue, shall

shall remayne in *Beatitude* for ever and ever. And with what courages shall not those valiant Champions be enriched, who are there adorned with so many crownes, hauing alreadye past their cōbats, *and lawfully fought.* But to speake in a more noble and high strayne of those motions, which we tearme passions here below, because we suffer by their mutinie, and reuoluts, we should rather say that they shall be happily changed into reasonable affections, and that humane reason being vnited to the prime and soueraigne, that is, the Diuine Reason, shall make vse of all those faculties for the seruice and glorie of the Creatour, applying all to his honour and praise, and making them in a glorious manner waite vpon CHARITIE, whose proper Empire is to rule soueraignely ouer reasonable affections, and to bestow vpon them an honorable imploy-

ment; So shall the soule, as the Psalmist sings, and all her interiour faculties blisse God.

Of the dowries of the beatified soule.

L I I I.

I Have espoused thee in Faith, I have espoused thee for ever, said God to a faithfull soule by one of his Prophetes. Whence you see, Athanasia, that herebelow, the betrothing is as it were passed betweene God and the soule, when she adheares to him by a liuely Faith, that is, quickned with loue and Charitie: but that the consummation of the marriage, which is followed with an indissoluble knot, is performed onely in the Blessed Eternitie. These two sortes of espousalls are figured by the eare-lettes, and bracelets with which ABRAHAM presented REBECCA by the hands of ELIEZER for the pledges of

of their marriage. For eare-rings are
 symboles of Faith, which doth insi-
 nuate it selfe by the eare, where the
 word of God entereth: and bracelets
 are tokens of loue, whose true prooffe
 is *the worke* saith S. GREGORIE:
 and is not the worke signified by
 the arme and hand, the principall
 instruments of operation? Now in
 euery well-ordered marriage; the
 Bride receaues some dowrie of the
 Bridegroom, whervpon in this
 great Sacrament of IESVS CHRIST
 and his Church and the faithfull
 Soule, which is a member of this
 Church the mysticall body of our
 Sauour, the Doctors doe assigne
 dowries to the soule which enters
 into Glorie, according to that do-
 ctrine of ISAIE; *our Lord hath clothed*
me with garments of saluation, and
 hath adorned me with a chayne as
 his Spouse: And that of S. I O H N in
 his Apocalipse, who compares the

triumphant Hierusalem to a Bride well deckt, being so adorned by her spouse. And touching those *dowries* in particular, they reduce them to three heades, conformably to the three powres of the Soule, and to the three Diuine vertues, which God infuseth herebelow into the hearts of the faithfull, *Faith*, *Hope*, and *Charitie*. For they say, that the *Memorie* is endowed with the possession of God, which doth referre to *Hope*: The *Vnderstanding* with *Vision* or *knowledge*, in reward of *Faith*: and the *Will* with the *Diuine Fruition*, in recompence of *Charitie*. This is the triple band, which in Heauen shall inseparably tye vs to God, *a heavenly band which can neuer be broken!*

Touching

*Toucbing the qualities of the
glorified bodies.*

L I V.

LEt's now make a passage, Aⁿ thanasia, from the interiour to the exterior: from the felicitie of the Soule, to that of the body: and let vs say, that to those *dowries*, which I haue deciphered in the former *stroke*, admirable qualities shall be adioyned, which without distroying the beeing of the bodie, shall worke wonderfull changes, and make them far more noble then they are in this mortall life. *We shall all rise againe*, saith the Apostle, that is, as well the Elect as the Reprobate, *but all shall not experience this happie change*: for the bodies of the dāned shall remayne *passible, heauie, grosse*, and *darke*; but the bodies of the Blessed shall become *impassible*;

M 4.

subtiles

subtile, light, and resplendant. And to these foure qualities it is, that the Doctors haue reduced the *dowries* of the glorious bodies. *Impassibilitie* is a qualitie which shall make the body of an incorruptible temper, not obnoxious to change, exempt from hungar, thirst, cold, heate, greife, infirmitie, and from euery thing that can subiect vs to death, or paine. Glorified bodies cannot burne nor suffer in the fire, nor be drowned in the water. In a word, nor can the tooth of Tyme, nor any other force distroye them. They shall enioy a continuall youth, like to a flowre that cannot fade; a vigorous health, against which sicknesse can attempt nothing, a qualitie of the heavenly bodies that suffer no alteration. Which made the Apostle say, *that that which was sown in corruption* (he meanes the corps layed in the graue) *shall rise incorruptible, and that which is*
mortall

mortall shall put-on immortalitie. And againe, the dead shall rise to incorruption. The second dowrie is subtiltie, which shall indewe the body, as it were, with a spirituall qualitie. I doe not say that it shall become spirit, for that is the errour of some atinient Heretikes refuted by S. AVGVSTINE in his bookes of the *Citie of God*: nor yet, that the glorious body shall be made aire, an Heresie which S. GREGORIE in his *Morales* ascribes to EUTICHIVS Bishope of Constantinople, but I say, its subtiltie shall be so great, that it shall passe through another body, as through Heauen and earth, which the Maisters tearme *Penetration of dimensions*. And of this dowrie is vnderstoode that of the Apostle, *this sensible body shall rise againe spirituall*, (that is, resembling the spirit in sundrie things) yet in such a spiritualitie, as shall not de-
 priue it of its palpabilitie, according

to that saying of our Sauour to his disciples after his resurrection: *touch and see, a spirit hath nether flesh nor bones, as you see me haue.* And the same Sauour did shew the *subtiltie* of his glorious body, while he issued out of his Tombe not opening it, and entred into the Hall where the Apostles were, the gates being shutt. The third qualitie shall be an incredible *Agilitie*, and such as S. AVGVSTINE teacheth, *that the body shall be where the Spirit desireth*, not that this motion, saith S. THOMAS, is performed in an instant, and without a meane, but that the swiftnes of the passage, shall be, in a sort, imperceptible, and *like to that of fire or lightning*, as saith the wiseman. For the rest, saith ISAIE, they run without labour, and trauell as far as they list, without being wearie at all, because this body sown in infirmitie, shall rise againe, saith the Apostle, in such
vigour,

vigour, (a vigour which S. THOMAS takes for *Agilitie*, or *Mobilitie*) that it shall be indefatigable, and shall performe in a smale tyme, an incredible iorney. The fourth and most noble *dowrie* shall be *Brightnes*, of which it is said in S. MATHEW, that the Iust shall shine like the Sunne in the Kingdome of their heauenly Father: and againe, *that they should flie like sparkes*, as it is in the wiseman. And S. PAVLE writing to the Corinthians, assures them, that that which is sowen in infirmities shall rise vp in glorie, that is, in brightnes, according to S. THOMAS his interpretation, grounding vpon the same Apostle, who saith presently after, as one starre differs from another in brightnes, so shall the glorious bodies differre after their resurrection. And the same Apostle speaking to the Philippians tells the, that our Lord will reforme the body.

of our humilitie, and will cōforme it to his brightnes, a brightnes wherof he gaue a prooffe in his Transfiguration vpon the Mount-Thabor; of his *Agilitie* by walking vpon the waters; of his *subtilltie* in his birth; and of his *impassibilitie* escapeing often tymes, without hurt, out of the hands of the Iewes, who one while would stone him, at another tyme would throw him headlōg downe, while as yet the tyme of his suffering death for our sake, was not arriued.

The pleasure of the Senses.

L V.

THe glorious bodie being in this sort, as it were transformed by the foure qualities which I haue touched in the former *stroke*. O, Athanasia, iudge you how exquisite the pleasures of
the

the senses shall be, which they shall enioy in Organes so perfectly well disposed. It is a delightfull question in Diuinitie, to know, whether the dowie of *impassibilitie* shall exclude the act of the senses, which S. THOMAS deneyes, by no lesse solide then subtile arguments, and shewes contrariwise, that the perfection of those qualities shall render the pleasures of the Senses more pure, and their delightes more excellēt. He seemes to make some exception of the Sēse of tasteing, for that the Kingdome of Heauen being nether meate nor drinke, but *iōy and Peace in the Holy Ghost*, and the beatified body stāding in no neede of foode to sustaine it, he thinkes that this Sense made to relish meates, remaynes vnprofitable; and he would rather attribute vnto it, a delicious humiditie vpon the tongue, which makes it feeble the taste of a hidden Manna; then to be-

beleeeue, that this facultie should be there without its peculiar delight. And it is not without reason, that Beatitude is compared in the Scripture to a great feaste, and that the Sacred Canticles mention so many sweetes, honie combes, daintie and inebriating wines; and that the heauenly Spouse inuites those to drinke and eate who are called, inuitied and admitted to his eternall marriages. For though we cannot fully conceaue in this life what the endlesse delights shall be which God hath in his right hand to bestow vpon his Fauorites: yet doth Faith teach vs, that there are secretes lockt vp in the treasures of his wisdome, to doe that which we cannot comprehend. *Our Lord, saith I S A I E, will make a solemne banquet in his holy mountaine for all natiōs, replenished with all sortes of good things, and delicate meates, a banquet far other then that of A s-*
S Y E R V S,

OF ETERNITY. 279

EVERVS, which the scripture deli-
 uers in such pompe, in the booke
 of ESTER. *O how happie shall he be,*
 saith the Holy Euangelist, *who shall*
eat bread in the Kingdome of Heavens
and shall be invited to the marriage of
the lambe. Behold, saith the Saviour
 of our soules, what I haue prepared
 for you in the Kingdome which my
 Father hath giuen me, *that you may*
eat and drinke at my table. And S.
 L V K E speaking of this Eternall
 banquet: *Amen* I say vnto you, saith
 he, the Sonne of man shall girt him-
 selfe, and shall make his Elect, sit at
 his table, and he will serue them ac-
 cording to their rancke. And the
 Psalmist: the desire of the Elect, that
 is, their appetite, shall be reple-
 nished with good things; and the
 same speaking of himselfe, I shall
 not be faciated, saith he, till the glo-
 rie of our Lord shall appeare vnto
 me. Could the delights of the taste:
 be

be more plainly set out? By how much the eye passeth the other Senses in dignitie, by so much its delights shall be more worthy of consideration. O God what rauishing spectacles shall they behold, and how all the worlds rarities shall shew vile and obscure in regard of the wonderous splendour of the heauenly Hierusalem! How shall the diuersitie of the glorious bodies adorned with so many recommendable qualities, rauish them! But leauing the Angells and Saintes of the lower rankes, ô blessed eyes, what ioy shall you not feele, in the vision of that glorious visage of IESVS CHRIST? which the Angells haue beholden for so many ages, and shall behold for euer and euer, so far from being wearied of it, that they shall be delightfully faciated with it. O Deified humanitie, the soueraigne glorie and felicitie of the

eyes

eyes that behold thee! ô resplendant
 Sunne of the Easte, ô starre the light
 of the world! ô Lambe who art the
 Lampe of the eternall Sion! how
 happie are they, who, in these *Tabernacles of assurance*, shall incessantly behold thee vpon the Diuine Thabor; and shall adore thee like the Elders of the Apocalipse; before the Throne of thy Maiestie in the highest! I O B beholding in spirit this happie Abode, rauished with content, said, *I know that my Redeemour liues, and that at the last day I shall rise againe, and shall issue out of the ground, being a new againe clad with the same skinne, with which now I am inuironed, and that in myne owne flesh I shall see my God, my Redeemour, whom with myne owne eyes I shall behold and with no others, and this hope layed vp in my bosome, is my sweetest consolation.* O Goodly Paradise! it is in thee, that the eares shall heare those
secrete.

secrete words, which S. PAVLE heard in his Rapture, and which he durst not speake againe. ô blessed eares! it is in this place that you shall heare the words of spirit and life, yea words of spirit & life everlasting. ô Saintes! then shall you say, we will harken what our Lord shall say ynto vs; yes, speake Lord, for thy seruants are attentiu. And if the Queene of Saba did repute Salomon's courtiers happie, because they dayly heard the discourses of wisdom, which issued from his mouth; what shall it be to heare him, who is incomparably *more then* SALOMON, and who is wisdom it selfe? ô how delightful shall the discourses of Saintes be; how delicious their song and harmonious musicke! nay the Saintes dance for ioy in this holy place, and God's prayes doe continually resound in their mouthes. Be hush heauenly Musicians, who so highly
sing

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sing the Glorie of God. Silence ye warbling birds. Consorts of the world be still, while the Musicians of heauen tune their instruments, and play of their Harpes, till they entone with one consent of hearts and voices the Song of the Lambe. The Song alwayes new, of him, who alone workes wonders.

A continuation of the precedēt subject.

L V I.

BVt doe you not perceauē, Athanasia, the sweete charme of all the parfumers odoriferous Sentes? By meanes of those which you shall find in the Cāticles, rayse vp your mynd, I beseech you, to those delightfull Sweetes wherewith the Saints doe embalmē the Throne of the Lambe, the odour of whose garments surpasse all aromaticall spices. Those, who in this world

world by their examplaire vertues
 haue bene a good odour in IESVS
 CHRIST, and an odour of life to life,
 shall be then so sweetly perfumed,
 that our Sauour will say vnto them,
 as ISAAC did to IACOB; behold
 the odour of my children, like vnto that
 of a flourishing feild, and heaped with
 benedictions. It shall not be enough
 for the sense of touching to be exempt
 from paine, by the priuiledge of im-
 passibilitie, but further, though it be
 the grossest of all the Senses, yet, in-
 riched with the dowrie of subtiltie,
 Agilitie, and brightnesse, it shall haue
 also its particular delightes, marrie
 such, as are innocent (for, as is in the
 sacred Text, *there shall be no more
 marriages, but euery one shall be as the
 Angells of God*) and as pure as the
 very sunne-beames, although it be
 inuironed on euery side with a tor-
 rent of pleasures, which shall pene-
 trate men in more places, then they
 haue.

haue pores in their bodie. To wit the glorious markes, and particular contentments of the bodies which might haue suffered paines, and mortified themselves for the loue of God; for as sinners shall be tormented according to their lawlesse pleasures, so shall the Elect be rewarded according to their sufferances. For which cause our Sauiour said: you are happie when you are persecuted, because your reward shall be plentiful in heauen. For the loue of you, said the Psalmist; speaking for the Saintes, we haue bene mortified; and led like sheepe to slaughter. But o Lord, saith the same, how thy friendes haue bene afflicted; and, as the vulgaire translation hath, honored; how their principalitie, that is, their Glorie; was confirmed. And againe, according to the multitude of their grieues, consolations abounded in their Hearts. O my wretched body
what

what ought we not to endure here below, to arrive at the toppe of such felicitie? whither the Saintes are come through fire, wheeles, gibbets, swords, haire-shirts, disciplines, austerities: and whither the King of Saints entred by suffer. noes. O miserable bodie! too delicate a member to liue vnder a Heade crowned with thornes, and wholly couered with blood. Tell me accursed carcasse, and victime of death, what primage thou pretendst, that thou darst presume by a manifest iniustice, wallowing in soft lux and delicacies, to enter into a Kingdome, all whose gates are made with Croffes; in a Paradice, where none enters, that is not pearced with the fire sword of a louing mortification? Heare this doome, or rather this thunder clapp, O my body, and thou O my soule, If thou dost not mortifie with the spirit the actions of sensualitie, thou shalt die,

die: marrie if thou mortifiest them, thou shalt liue. And againe, mortifie your mēbers which are vpon earth, and carrie still in your body the mortification of IESVS CHRIST; so shall you be as dead, but to th'end you may liue eternally.

Of the Aureola.

L V I I.

BEsides the essentiall Glorie which the Blessed shall enioy, Athanasia, in the sight of the Soueraigne *well-beloued*, in the loue of the Soueraigne *well-scene*, the Diuines doe note certaine accidentall ones, and as it were accessorie to the prime and principall, which they haue named *Aureolas*, grounding vpon a passage of Exodus; where there is command giuen to make a litle crowne called *Aureola* ouer the Arke, besides the crowne of gold with

with which it was to be wholly in-
uironed . Now this *Aureola* doth
cheifely reside in the soule, albeit
by a certaine rebounding (saith S.
THOMAS, as also DENIS THE
CARTHUSIAN) and ouerswelling,
it breakes out, and spreads it selfe
ouer all the bodie, and doth euen
outwardly appeare with a certaine
peculiar grace . And if Essentiall
Glorie be different, according to the
diuers degrees of Charitie and me-
rite, this accidentall, of which we
speake, shall be varied, following
the varietie of labours and victories.
For as there is diuision of graces, so
is there of rewards to . Ordinarily
these *Aureolæ* are diuided into three
kinds; wherof one is attributed to
MARTYRES, who haue conquered
the world: the second to VIRGINES,
who haue surmounted sensualitye:
the third to DOCTORS, who by
their learning haue defeated the

Artes

Artes and errours of the Prince of darknesse. And if these *Aureola* be compared together, the comon consent giues the first rancke and preeminencie to Martyrdome: for there is no greater charitie, then to giue ones life for that which he loues. Neuer durst any, saith S. AUGUSTINE, preferre Virginitie before Martyrdome, Chastitie being but a lent martyrdome, wheras to die in torments, is a violent one. A second is giuen to virgines, who follow the Lambe where euer he goes, clothed in white stoles. The third to Doctors, who were *the salte of the earth, the light of the world, and the Lampes of Israel*. And when I say the *Aureola* shall be giue vnto Doctors, I nether vnderstand the learned, nor those that shall onely haue taken the degree of Doctor ship in earth, and *buried their Talent*, and hid their Lampe vnder the Bushall: For such Doctors

N

shall

shall enioy in Heauen the simple
guife of *Charitie* onely, a thing com-
mon with the rest of the Elect; for as
DANIEL saith; *they shall be bright
as the Firmament*. But such, as shall
instruct others in the way of salua-
tion and rightuousnes, shall sparkle
and shine as glorious strarrs in *perpe-
tuall Eternities*. Those then it is, that
haue taught and communicated to
the ignorant sound and wholesome
doctrine, who shall carrie away the
Aureola of Doctors. For as he is not
crowned who hath onely the abilitie
and strength to fight and vanquish,
but he that in effect doth fight and
ouercome the enemy, according to
that: *none shall be crowned, but such as
haue lawfully fought*: so those onely
that had knowledge, & made others
participant of it, shall partake of the
Aurcola of Doctors, according to
that of the Ghospell, he that shall
teach and doe what is good, shall
be

be called great in the Kingdome of Heauen, Some vnderstand those words of the Apocalipse of this *Aureola* : I will bestow on him that shall *ouercome*, a *bidden Manna*, and a white stone wherin shall be grauen a new name, which none shall know but he that receaues it : and that of ISAIE, speaking of the Continent vnder the name of Eunukes : I will giue them a Mansion within the compasse of the walls of my house, and an excellent name amongst the childre of men. As then, here below in earth, men are ordinarily distinguished by their clothes : so shall those three bands haue some particular signe or marke, which shall make them notable amongst the rest of the Blessed.

The Blessed Societie of the Elect.

L V I I I.

ANd if an auncient Philosopher, Athanasia, following comon sense, said, that felicitie is not full and accomplished without societie, what compainie is comparable to that, which the Blessed inioy in Glorie? Though God be sole and one in Essence, yet hath he societie in the distinctions of persons, and thence is not solitarie in his Beatitude. What shall it be to behold the Societie of the three Diuine persons vnited together in the vnitie of their beeing? yea euen to be vnited to this high Societie, in the band of Charitie, which is that of perfection! what shall it be to be associated to the humanitie of IESVS CHRIST, our brother, according to Flesh, as he was Sonne of man, which

which for our sake he tooke vpon him: whence we are made children of God; and if children, heires; and if heires of God, coheires of IESVS CHRIST in the inheritance of Glorie. O how happie shall they be who are inrowled into the holy FELLOWSHIPE of IESVS CHRIST, and made partaker of his heauenly and Diuine conuersation? And if it be written, that euen in this world, he that is in Charitie, remaynes in God, and God in him; and that he that keepes the Commandements, is made the Tabernacle, and lodging, of the three persons of the Sacred TRINITIE: what are we to say of the state of consummated Grace, which is Glorie, where Charitie is compleate? O Diuine Societie! And if after the Diuinitie and humanitie of our Sauour, we turne the ey of our consideration vpon the admirable beautie of her who is the holy

of Holyes, yea the MOTHER of the
holy of Holyes; and who next vnto
God, to whom is due the worshipe
of *Latria*, we honour with *Hyper-*
dulia, what could be imagined more
raushing, since she is the mother of
that verie Sonne, who was eternally
begottē in the splendour of Saintes,
in the breast of the eternall Father:
were it not a spareing speach, to at-
tire her with the Sunne; to make the
Moone her footstoole, and starrs her
crowne? yes verily, since *her Sonne*
and *her God*, are *her great crowne*, and
incomparable ioy, according to that
of the wiseman: a vertuous Sonne is
the crowne and ioy of his Father
and Mother, And from this qualitie
of MOTHER OF GOD, which is
in some sorte infinite, there reboūds
in her such an abundance of grace,
that she is not onely inuested with
them, but ouer-inuested; not onely
full, but ouer-heaped, so that next to
the

the humanitie of thy adorable Sōne,
who was conceived by the Holy
Ghost of her pure blood, there is no
created object in Heauen that dare
approach her beautie. It was writ-
ten of E S T E R that she was ex-
treamely faire, incredibly gracefull,
meruellously amiable, and gracious
in the eyes of euery one. But no-
thing below was powerfull enough
to gaine the Heart of the Heauenly
A S S V E R V S, saue onely the Diuine
Maries perfections. O vessell of Ele-
ction, choyce peece of the masse
gold of faire and pure dilection,
beset with all the precious stones of
vertues; what a ioy shall it be to the
Elect, thy litle children, sith thou art
the mother of their Sauour and Fa-
ther, to liue eternally in thy happie
compaignie? What sense of obliga-
tion shall they testifie vnto thee,
who by thy powrefull prayers re-
ceaued so many sundry graces in

earth? Yea that which is the toppe
of all graces, their admittance into
the Pallace of immortalitie? what a
delight shall it be to be associated
to the troopes of Angells, whose
conuerfation is intirely sweete and
deuoyd of bitterneffes, and to be
made partakers of their splendour
and beautie, yea to become like to
them, according as it is written; *the
Elect shall be as the Angells of Gods*
which is easie to be beleued, since
that in some fort, they shall be made
like vnto God, when they *shall see
him face to face, and such as he is.* What
a glorie shall it be to be made an e-
ternall Citizen of that delightfull
Hierusalem, built as a Citie; to be
participant of the same freedome
which the Saintes of God enioy,
without all feare of falling from it,
or of being euer banished from that
Residence of permanēt and eternall
abode. And if in the tyme of the
Trium-

Triumphant Rome, it was reputed
 so greate a priuiledge to be made
 free Denisan of that famous Citie, as
 then LADY CONQUERESSE of
 a great part of the world: And if
 while Hierusalem florished vnder
 SALOMON's reigne, it was so wish-
 full a thinge to liue there, and to
 haue a share in the delights and
 triumphes which were there ordi-
 narie. O heauenly Societie where
 God raignes in and amongst his
 Saintes eternally; where triumphes
 and pleasures are perpetuall, and
 that in a life that shall neuer pay tri-
 bute to death, how much more art
 thou to be desired?

The Excellences of this holy Societie..

L I X.

BVt let vs not contēt our selues,
 Athanasia, with a generall
 sight of this holy compaignie,
 N S but

but that we, may take more gult,
and reape more fruite from this spe-
culation, let vs walke our thoughtes
amidst the particular excellences
therof, and let vs waigh it, as we
ought in the waighes of the San-
ctuarie. If earthly Cities be esteemed
for the multitude of their inhabi-
tants, as was the great N I N I V E of
old; since that, R O M E, C O N S T A N -
T I N O P L E, and now the incompa-
rable P A R I S, who for the abun-
dance of her riches, and the number
of her inhabitants, seemes in deede,
as in name, an Abridgement of Pa-
radice: What esteeme is to be made
of the numberlesse number of the
heauenly Hierusalem. No, saith I O B,
the number of God's Champions,
vpon whom the light of his counte-
nance doth shine, cannot be counted.
A thousand thousand Angells, saith
D A N I E L, serue him, and tenne thou-
sand milliō assiste before his throne.

And

And if the first quire of Angells sur-
 passe the number of men; and that
 Quire be the lest in number, as in all
 other qualities, how great must the
 number of the eight former quires
 needs be, if according to the opinion
 of S. THOMAS, followed by DENIS
 THE CARTHUSIAN, the number
 of Angells doth as much outstriepe
 that of men, who haue bene, now
 are, or shall be, as heavenly bodies
 doe put downe the elementarie in
 quantitie? As for the Elect who are
 to succeede in the vacante Seates,
 and to repaire the ruines, of the An-
 gells Apostataes, they shall be in so
 great abundance, that S. IOHN saith
 in his Reuelatiōs, that their number
 cannot fall vnder the lawes of Arith-
 metike. Counte if thou canst the
 starrs in the Heauens, and the sands
 on the Sea shoare, said our Lord of
 old to ABRAHAM, and know that
 thy posteritie shall be yet more nu-

merous. In what number shall the children of the God of A B R A H A M I S A A C and I A C O B be, who could out of stones raise the children, of that great Patriarke, the Father of the faithfull, and beleeuers. O Lord grant that I may be enrowled in the booke of life, which shall contayne all their names, *new names*, which shall proceed from thy mouth; and that I may cōfesse thee, in that great Church, and triumphant assemblie, and that I may blesse the amongst that people full of grauitie. And it is an excellencie no lesse gratefull to contemplate the fine distinction of rankes in that incredible multitude, without all diuision or iealousie. For if in the Babilone of the Reprobate, there be a horrible confusion and disorder: in this Hierusalem, Mother of the Elect, there is a well gouerned Order by the Diuine wisdom, a thousand tymes fairer, then that
which

which we dayly behold in the composition of this great vniuerse. There are many Mansions in my Fathers house, saith our Sauour CHRIST. The Angells are diuided therin, into three principale Hierarchies, and each of these Hierarchies into three orders, which make vp nine Quires of all those heavenly Spirits. Thus are the troopes of the Armie of the God of Hostes ranged: of which it is said in the Sacred Canticle, speaking of the Spouse of the great and Heauenly SALOMON: what can you espie in the Sulamite but troopes of Soldiers well ordered, whence she is terrible as an Armie put into Battaille araye. And though the Elect, Associates of the felicitie of Angells, as being their brothers, be disposed of, according to the diuerse degrees of their Quires: yet shall they keepe their owne particular titles, by which they shall be distinguished from one

one another, and knowen for such as they were in the seruice of God in his Church Militant. Thus shall the Quires of PATRIARKES, PROPHETES, APOSTLES, EVANGELISTS, MARTIRS, VIRGINS, CONFESSORS, and all the rest of the Faithfull, who euen in the world, ouercame the world, be seene in a goodly order.

Other excellencies.

L. X.

THis multitude and Order is accompaigned with another excellencie, which consistes of an admirable vnion and correspondancie, proceeding from one and the same spirit, to witt the spirit of God, which doth animate and gouerne this heauenly companie. There, D A V I D would haue iust reason then here below, to sing. *o how good and pleasant a thing it is*

to see brothers liue vnanimously together. Their accord and vnion doth resemble the oyle of the high Preist AARON, which runing downe from his heade, spredd it selfe vpon his beard, and from thence fell vpon his collar, or as others say, to the hemme of his garments. The sweete and peaceable Societie of Doues, Bees, Pismires, sheepe, and of Cities and Comō wealthes well gouerned, is but a weake and vnworthy draught of the agreeable intelligence which passe betwixt those heauenly inhabitants. No, for all their pretentions being one, and their employments being wholly about that *one necessarie thing*, of that *Marie's best Parte* which shall neuer be taken from her, their connection is rather to be tearmed an vnitie then an vnion, since in them is accomplished that excellent word of our Sauours, beseeching his heauenly Father, that
such

such as follow and beleue in him, should be *one*, as he and his eternall Father is one. So shall all their desires be filled with perfect vnitie, which is God : and all their thoughtes meeting in that vnitie, the Diuine Spouse by good reason may say to that holy assemblie, his owne mysticall bodie : My Sister my Spouse, thou hast wounded, and borne away my Heart in one onely of thy heires. For as a woman that doth graspe and gather together in her hand, her long tresses, makes them all end in one onely haire : so all those elected troopes, hauing but one onely desire, which is to please God, the louing heart of this God all of fire, and which is Charitie it selfe, can it possibly but be pleased in this their preparation of mynd ? From this perfect vnion doth arise the excellencie of a compleate Communitie, which is the true and consummated

mated *Cōmunion of Saintes*. A Communion by which each one in his owne person, doth possesse God and his Kingdome, with such peace, and so exquisite a *Charitie*, that not the least apprehension of any partialitie can enter into their hearts. There shall all proprietie be left, and of the contrarie side, there shall be so bountifull a communication, that those that are highest seated in glorie, are full of affection towards the lowest, and as far forth as they are able, make them participant of their abundance; and the lowest againe, shall as much reioyce in the exaltation of the highest, as in their owne; for in this perfect Communitie *myne* and *thine* shall be giuen ouer, each ones particular good belonging to all, and the goods of all, belonging to each one in particular, each one reioycing as much in an others good as in his owne, by reason of
the

the great Charitie which shall be infused into their hearts by the holy Ghost. Hence they are all cōtinually sett at one table, fedd with the same substance, the Diuinitie; drinking in the same cup eternall delightes; imployed in the same exercises, seruing one and the same Maister, and that, with the same spirit, who being in all, and being all in all, he vnites them all together, by vniting them all to himselfe. This sacred band of the Diuinitie, and this Charitie of God tying and vniting them together, adorne this happie Societie with another excellencie, which is that of Peace and Concord: Peace of God which passeth all vnderstanding, and which doth connect them together like vnto the graines of a Pyngranade which appeare when it is cutt open; to which the holy Spouse in the Canticles cōpares the redde cheekes of the Church his Spouse..

Spouse. And if the word, *concord* come from the vnion or agreement of heartes, how should not they be vnited who haue one onely heart, and that quickned with one onely soule, all their hearts being set on God their onely Treasure, and their adhering to that onely principle of all Good, making them one verie spirit with God? As concerning the Peace which followest this Cōcord, as the beames the Sunne, it is the very name of this higher Hierusalē, which signifies VISION OF PEACE, and of which it is written, that it is bounded with peace. And in ISAIE, that *God doth visite it in peace, and in peace which can neuer be changed, or troubled with any dissention, because Gods absolute commāde shall find an absolute submission in all their hearts.* In that heavenly Citie, saith S. AVGVSTINE, CHARITIE is the Soueraigne LAW: TRVTH the QUEENE;

QUEENE: PEACE *the FELICITIE;*
 ETERNITIE *the LIFE therof.* There
 shall be a true peace, and such an
 one, as shall neuer be trauerſed by
 any: a peace which paſſeth all de-
 light. From that Peace ſprings a ſete-
 nitie of mynd, a trāquillitie of heart,
 a band of Loue, a communication of
 Charitie, and a reſt in God which
 can *neuer be changed.* So ſpeaks that
 Great Doctōr, of that eternall Peace,
 which the world nether giues, nor
 indeed knowes.

A continuation of the excellencies.

L X I.

BVt, Athanaſia, ſhould I be
 able to conceale the excel-
 lencie of the beautie of that
 holy compaignie? ô, cryes out the
 wiſeman, *how beautifull is the chaſte*
and faire generation, truely, the memo-
rie therof ſhall be immortal before God
 and

and mā. If he affirmed this of earthly families who liue in honour, what may be said of the generation of the Blessed which shall be crowned with eternall benedictions? How should the Angells and Elect choose but be faire, since their soules shall be decked with all the ornaments of vertues, and their bodies enriched with the glorious qualities which before we haue declared. There can be no stayne vpon them, for nothing that is defiled, or is imperfect, can enter into this Sanctuarie of Eternitie. And if MARDOCHEVS litle fountaine became an Ocean of light, what beautie can the Elect want, who are vnited to the fountaine of all that faire or good is, which is he, whose essence is verie Beautie and Goodnes: And who rules in heauen by the sweete and delightfull Empire of his incōparable beautie. No, Athanasia, if all the beauties which
doe

doe sparkle in the whole world were gathered together (I except neither the Sūne nor the Starrs) they would be in no sort comparable to the least grace of the Ele&ct. Iudge then what a shine of beauties, must needs arise, from so innumerable a number of so different beauties, that some Do&ctors haue proceeded so far, as to say that all the Angells are of a different *Species*. ô God what numberlesse *species* of beauties! And as touching the diuersitie of humane visages, it is so visible, euen in this world, that it needs no other prooffe but experience. And what diuersitie of beauties shall there be in the diuers quires of Angells, and the diuers degrees of the Blessed? Let vs make an end, without ending (for who knowes not that a Draught, though neuer so perfect in the nature of a Draught, is yet but an imperfect picture) and let vs giue the
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last touch to these excellencies, by that, which may be called the excellencie of Excellencies of this Blessed Societie; It is, that it shall be endowed with all the perfectiōs which *grace* and *glorie* can shewre downe vpon creatures. For sith Beatitude is a perfect collection of all kind of good things, why shall we not also affirme, that those that doe enioy it, are, by consequence, possessed of all the perfectiōs which might in any sort perfect this felicitie? Now though soueraigne and essentiall Beatitude, as well that of this life, as of the life to come, doth not consist in any created good, and consequently, nether in *Honours*, *Riches*, nor *Pleasures*, the three Classes to which are reduced euery good, be it honorable, profitable, or delightfull; but in the onely fruition of the in-created Good, which is God, the essentiall fountaine of all Goodnes.

Yet

Yet as the most ridged Philosophers, haue not denyed that Glorie, Reputation, meanes, and lawfull pleasures, doe contribute to tēporall felicitie; so Diuines are not so strict as to deny that those qualities doe concur in Heauen to the accidētall Beatitude of the Ele&t. I dare therefore as boldly as truely affirme, that besides the vertues which are the beauties of the soule; and the beauties which are the vertues and graces of the bodie, which vertues shall be all together, and that in a high measure in all the Saintes, since that this heavenly Citie is thervpon called The Citie of vertues, the Citie of God, the Citie of the God of Vertues, D A V I D *saying*, they shall goe from Vertue to Vertue to see the God of Gods in Sion. Besides the vertues, I say, the inhabitants of this glorious Citie, shall be most holy, most illustrious, most noble, and most

most eminent in all kinds of greatnes,
 qualities, titles, perfections, without
 all mixture of basenesse, abiectnesse
 or imperfection. Alas in this poore
 and miserable world, there are a
 thousand weaknesse and miseries
 mingled with the most prosperous
 honour in the earth, and oftē tymes
 they serue onely to make the vice
 and weaknesse of such as are ad-
 uanced vnto them, more appearant.
 The greatnesse of their fortunes
 serue onely to aggrauate their fault,
 & if their qualities doe rather moue
 vs to pittie then enuie, their blame-
 worthy manners doe more moue to
 enuie then pittie. By how much the
 place is higher, whither the Ape
 climes, by so much he is more ridi-
 culous, and for want of his tayle dis-
 couers all his infamie: wheras vpon
 the ground his deformitie doth lesse
 appeare. There are certaine great-
 ones whose scandalous proceedings,
 O which

which would be couered in the throng, if they were but of a comon condition, seeme onely to appeare in the face of the Sunne, to fasten shame vpon their foreheades, to perceauie in themselves such abieſt mynds, in qualities so high. Certes, saith the great Stoicke, imagine what greatnes you please in man, it neuer passeth the limites of humanitie. Though a man be mounted vpon a Throne, his stature is no greater for all that. To take the dimensions of a Statua, one is neuer to measure the Base: nor to take the hight of a man, doe we measure him with his dignitie, of which he is often vnworthy. He that is seated in a high-seate, sits in the same manner that he would doe, being set in a lower place. Stiltes and footstooles make not a man taller, though he appeare higher. A noble out-side doth not rayse an abieſt mynd; nor doth

OF ETERNITY.

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doth the brightest luster of nobilitie, alwayes light vpon the greatest head. There is nothing perfect herebelow; there are no roses without thornes, no wheate without cokle, nor corne without chaffe. This world is an Arke, wherein are cleane and vncleane beastes. A Parke wher goates and sheepe liue together. A nett wherein both good and bad fish are found. The rayne and Sunne doe equally fall and shine vpon the fruitfull and fruitlesse ground. But in Heauen it fares not so; nothing that is ether impure or imperfect can haue entrie there. *In that faire place, saith S. BERNARD, SALOMON'S wisdom will appeare follie, his knowledge ignorance; ABSALON'S beautie shall be reputed there deformitie. SAMSON'S force shall passe there for feablenesse. The longest tearme of life in our foreelders will appeare a death; and all the riches of all the Kings*

*of the earth, shall be there, Verie pover-
tie. Say the like of all great place,
honours, pleasures and contentments
of the earth, to which we ascribe
the name of good things. Verily
being compared to eternall things,
they shall haue the true shape of
true euils, such as indeed they are,
when the lawfull vse therof is turnd
to abuse. And if the conuersation,
and compaignie of the wise, great,
vallourous, vnderstanding, vertuous:
and of personages who are illu-
strious, ether in regard of their qua-
litie or merite, is so witchingly pur-
sued in this world; where ther is no
gold without drosse, where nothing
is compleate; what a blesse shall it
be to a soule to perceauē her selfe
associated for euer with so many
Angells and Elect, all filled, by the
King of immortall ages, with all de-
sireable and imaginable perfectiōs?*

A flight

*A flight of the mynd towards this
happie compaignie.*

L X I I.

BVt ô my soule who will bestow
vpon thee the winges of a
doue to flie vp into this e-
ternall repose? Who will grant thee
the wing of an Eagle, to take a strôg
flight, and not to fall from the wing?
What prosperous gale, saue that of
grace, shall fill the sayles of thy de-
sires, to make them sayle vpon the
Sea of this world, to that Harbour
of saluation? Why doe we not make
haste, ô my soule, to enter into this
happie tranquillitie, amongst this
holy nation, this people of acquisi-
tion, who is sett in an abūdant peace,
a rich and magnificent repose? What
dost thou doe in this Land of Egypt,
where thou drinkest nothing but
troubled and durtie waters, leauing

the pursuite of that streame of water of life, which springs towards Eternitie? Alas! dost thou not sigh vpon the protraction of thy mortall pilgrimage? doth it not vexe thee to be so long detayned amongst the inhabitants of darknesse? Canst thou be in peace amongst such as hate Peace, and take a malicious pleasure in crossing thee? Goe to thē, and sleepe not betweene the two pathes of the two Eternities. Take the siluerd wings of the white doue, which are guilt in their extremities; and full of innocencie, puritie of heart and Charitie (qualities which make passage into the Tabernacles of the heauenly Hill) flie into the porche of that celestiall douecote, whether the Sacred Spouse calls thee. S. GREGORIE THE GREAT, whom PETER his DEACON did see so often accompaigned with a doue, which witnesseth that the holy Ghost spoke

spoke by the mouth of that holy Pope, and flowed out of his pen; will lend thee the flight of a dove, to beare thee vp to this Societie of Saintes, by his holy words. *As often as we consider the great reward which is promised vs in Hcauen, how vile doth all earthly things appeare in our sight. For what tongue is able to speake, or vnderstanding to comprehend the incomparable delightes of the heauenly Hierusalem? the happinesse to be rancked amongst the Quires of Angells? to assiste before the Throne of Glorie of the Highest, and the compaignie of those blessed Spirits? the felicitie which is tasted in beholding the Splendour of the Diuine face? the contentment of being freed from the feare of death; and the pleasure to haue assurance of a perpetuall incorruption? What mynd is so far benum'd and frosen, as will not take heate and feeling from the desire of so great a good; and wish*

speedily to be transported to the place where he hopes to enjoy an endlesse ioy? But none comes without labour to so excellent a reward, whence S. P A V L E saith, that none shall be crowned but such as haue lawfully fought. And if we be taken with the greatnes of the reward, let vs not be amaysed with the paines we are to vndergoe in obtayning it. We must still goe forward, and without looking back ouer our shoulders, we must perseuere in the way. If the roughnesse of the way affright vs, let the consideration of Eternitie, our end, and contrie, encourage and comfort vs.

Another flight of mynd,

L X I I I.

IF after the wings of a doue, which the successour of the Sone of a doue, S. P E T E R, hath now
lent

lent thee, thou wilt take those of the Eagle, who builds his nest in high places, but of an Eagle which is able fixedly to behold the Sonne, and who neuer stoopes from his winge, of whom can you better borrow them, ô my soule, then of that greate Doctor, who holds the same ranke amongst the Fathers of the Church, that S. I O H N holds amongst the Euangelists, and who is that great Eagle which is nourished with the sappe of the Cedars of Libanus. You will easely imagine that I speake of S. A V G V S T I N E. Let vs borrow then this second flight of that superlatiue witt in these no lesse affectionate, then sublime tearmes. *If you were, saith he, every day to suffer extreame torments, yea euen for a longe space to support the tortures of Hell, to behold I E S V S C H R I S T in his glorie, and to be admitted into the Societie of his Saintes, for so great a good, were*

not all sufferances, I will not say supportable, but euen desireable? Let then the Diuel lay Ambush for vs, let him provide temptations, let fasting breake our bodie, let our flesh be ouercharged with austerities, let labours oppresse vs, let watchings drie vs vp, let this man torment me, let that man persecute me, let me be frosen with cold, scorched with heate: let heade breake in pceccs, heart wake, contenāce waxe wāne; let me become wholly abiect, let my life pine away with greife, and the yeares of my life in gronings: let my bones rott, it imports not, so I find repose in the day of tribulation (he vnderstands the day of generall iudgment) and that I may rise againe amongst the Elect. For who can conceaue what shall be the glorie of the iust, how greate the ioy of Saintes, when their faces shall shine like the Sunne? when the Saviour of the world shall number his people of acquisition, and shall range them into diuers orders in
the

the house of his eternall Father, redring
 to euery one according to their merits,
 and giuing heauenly things for terreane
 things, eternall for temporall. There,
 saith the same Doctōr in another place,
 the Angelicall troopes make a ra-
 uishing musike; there, is keepe a feast
 of a perpetuall solemnitie with such as
 doe dayly arriue, departing out of their
 mortall pilgrimage. There are seene the
 Compainie of PROPHETES, the as-
 semblie of the APOSTLES is manifested
 there; there the inuincible Armies of
 MARTIRES are discovered. There is the
 holy congregation of CONFESSORS:
 there, the Quire of venerable MUNKES,
 there that of DEVOUTE WOMEN
 who at once ouercame the weaknesse of
 their owne sexe, and the delightes of the
 world. There the young VIRGINS
 elder in vertue then in yeares; there are
 the sheepe and tender lambes, that haue
 escaped out of the iawes of the wolues,
 and from the inueigling snarcs of this
 life,

life, whence they doe now celebrate a perpetuall feaste, and though their glorie be different, yet is their ioy comon, There, Charitie raigneth in her full perfection: for vnto them God is all in all, whom they behold and loue without end or intermission, whom in louing they doe praise, and in praying doe loue, and all this without wearinesse or trauaile at all. O my soule how happie thou shouldst be, if being deliuered out of the prison of this wretched body, thou mightest be thought worthy to beare the sacred songs of that celestiaall harmonic, and the praises of the eternall King of that glorious Empire, sung in an admirable aire! O how accomplished should thy honour and glorie be? for so it would come to thy turne to entone that gracious Alleluia which is in the mouth of all the Eleſt. Let vs yet add that iert of the wing, or rather stroke of the same Fathers Pen, before we conclude these flightes and eiacula-

tions.

tions of mynd. From this sacred Residence all feare of pouertie is banished, all weaknes, miserie, infirmitie; none there is angerie; none doth enuie his neighbours happinesse; none stands in need of eating or drinking; There is no ambition, nor desire to be great: There is no apprehension nor of Hell nor Diuell, nor yet of death of body or soule. Contrariwise there is a life full of alacritie through the assurance they haue of immortallitie. Disorder can haue no footing there, where all things are maintayned in a constant Peace, and conserued in a perfect concord. Ioyne to all this the pleasure there is to liue in the compaignie of ANGELLS, to enioy the gratefull conuersation of all those excellent and sublimē SPIRITS, and to behold the Armies of Saintes, more bright thē the stars of Heauē. To contemplate the Sanctitie of PATRIARKES, the Hope of PROPHETES, the Crowne of MARTYRES, the

the white and flowrie Garland of
VIRGINES: And as for the SOVE-
RAIGNE KING who keepes his
Residence in the midst of that glo-
rious people, what tongue is able to
speake his praise? That bird of Para-
dise which hāgs still in the aire, doth
she not intimate vnto vs by her in-
genious hanging, the incōceauable
greatnesse of that glorie?

Eternitie is the fulnesse of Beatitude.

L X I V.

BVt in fine, Athanasia, if you
wilt see the garlād and crowne
of this glorie, adorned with
so many bright precious stones, you
must fixe your eyes vpon its Eterni-
tie: for if all those glorious aduan-
tages could end, amidst all those feli-
cities, one would be accompaigned
with a misfortune; which would
distaste all his ioy, and would make
him

him resemble the great-ones of the earth, who amidst all the honours which Politike Idolatrie doth sacrifice vnto them, are continually stung with the thought of death, which shall in the end mow them downe, euen like vnto other men; and burying them in dust, shall equalise their Scepters with hatchets. Kings with all their Powre escape not its dart; nor doe Giants with all their force auoyd it. Herein appeares Origen's errour, who walking vpon the wings of the wind, perished (like to that old *Milo Crotoniensis*) by his owne strength, while he was of opinion, that the Elect after a long residence in Heauen, should fall at length from that felicitie, like as he had held before that the paines of the dāned should not be eternall, one absurditie drawing on another. An errour excellently well refuted by S. AYGUSTINE in his bookes

of

of the Citie of God; as also by the Angell of the Schoole. An error in fine, which aimes at the ruine of the immortalitie of the soule, which is more then a bestiall blindnesse. And certes, besides that in a thousand places of holy Scriptures, the life of the Elect in Heauen is said to be eternall, and death to be defeated for euer; as also the fire which shall torment the damned, is named *eternall*; it is also cleare in right reason, that Beatitude, which is a *sufficient good*, or rather the collection of all good, would not be compleat vnlesse it did exclude all euil and miserie, especially the miserie of miseries which is death, or annihilation. For take away the perpetuities of the life of the Blessed, and they would be afflicted with a continuall sorrow for the losse of the beloued felicitie, and a most distastefull bitternesse, would disturbe the sweetnesse of the peaceable

ceable fruition. Adde that Beatitude cannot be imperfect on the part of the Obiect, which is God, *all whose workes are perfect, and his giustes without repentance*, which he neuer reuokes but for sinne, which can neuer haue accessse to the Blessed, confirmed in grace by Glorie; And vnchangeably vnited to God, *whose nature is goodnesse, his workes mercy*. And who can nether will, nor can abide iniquitie. Againe that word of our Sauiours to his Disciples, is an Oracle of infallible truth, and a promise which shall remayne for euer; *Your ioy, saith he, shall not be taken from you*. God's seruants, the Elect, shall adore him in beholding his face, and they shall raigne for euer and euer, that is eternally, saith S. IOHN in his Reuelations. And S. BERNARD explicating that of the Psalmist, *I will fill my friends with the length of dayes, and will shew them my SALVA-*

TION.

TION: what is longer, saith he, then that which is eternall; what continuance more longe then that which hath no end? O how good an end is eternall life, how good is that end which is infinite! How faire is the day which hath no Sunne-setting, nor is followed out by night? and what is this day, but the eternall VERITIE, the true ETERNITIE. O Societie of the Blessed eternally true, and truely eternall, those are they onely, who may be truly said to be liuing, and enioying a life truely long in heauē, which knowes no end; as they are truely dead, and that of a long death, who continually die in Hell, where they continually liue without tasteing the fruite of life. S. BERNARD's meditation, shall make way to S. AUGUSTINE's, touching the Eternitie of that blessed life. O life, saith he, which God hath prepared for his friends,

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thou art a life full of happinesse, crowned
with assurance: a quiete life, an excellent
life, a pure life, a chaste life, a holy life, a
life that knowes no death, a life without
sorrow, without labour, without greife,
without vexation, without corruption,
without varietie or chāge, a life adorned
with euerie beautie, accomplished with
honour: a life that is not laboured with
ennie, nor subiect to anger, where Loue
raignes in its perfection, and from
whence feare is banished; where the day
is eternall, and the hearts of all is but
one; where God is scene face to face, and
this vision is foode to those that behold
him with an ardent affection. O how
thy shineing brightnes doth delight me!
and how agreeable are thy felicities to
the desires of my heart! The more I con-
sider thee, the more I loue thee, I swoone
with desire in contemplating thee, yet
that desire insteade of afflicting me, af-
fords me an extreame content, and thy
memorie is more sweete vnto mee then
the

the bonie-combe. O happie life! *ô* Empire of eternall felicitie, (where death hath no iurisdiction) which shall neuer haue end. Where the succession of tyme hath no raigne, nor vicissitude, where the day hath no night, where change can get no footing, where the victorious Champion accōpaigned with the troopes of Angells, his beade being environed with a crowne of glorie, incessantly sings to God the Song of the heauenly Sion. How happie shall my soule be if after her departure out of this mortall pilgrimage, she may haue the happines to see thee, and to contemplate thy beautie, thy walls, thy gates, thy Pallaces, thy places, thy noble citizēs, and thyne omnipotent King seated in his admirable Throne of Maiestie. Thy walls are built of pretious stones of an inestimable value; thy Gates are enriched with peerlesse gemmes. Thy streetes are paved with purest gold, and in them the Diuine prayses doe continually resound.

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Thy houses are made of fouresquare stones, beautified with Saphires, wrought with vinebranches and grapes of gold. None enters within thy confines, who are not pure, for all that is defiled, is repulsed. The light which doth enlighten thee, is nether from Lampe nor torch, nor Sunne, Moone nor Starrs, it is God alone proceeding from God, that light which doth spring from light, who is thyne eternall and vniuersall light. The King of Kings resides continually in the midst of thee, waited vpon with a numberlesse number of Courtiers and Officers, more resplendant then the lightning, more bright then the flame. Will you yet further giue eare to the same Sainte, heare then what he saith of that liuely Eternitie, that eternall life. The wicked, saith he, shall goe into eternall fires, but the iuste into eternall felicities. That is, the eternall life which is promised vs. And whereas men take no greater content here below then

then to live, behold how life is promised them; and whereas they dread nothing so much as death, see how an Eternitie of life is proposed vnto them. What dost thou loue ô man? To live. Thou shalt enioy this great benefit. What dost thou feare? To dy. Thou shalt be exempt from it. Yet is it not all, to live long, to live for cuer, but the toppe of felicitie is to live happie for euer. What can we add to this Oracle of truth deliuered in so good tearmes by that incomparable witt, but fruitlesse words in a subiect so fruitfull, that the abundance therof doth oppresse him that handles it?

*Meanes wherby to arriue at this
happie Eternitie.*

L X V.

BVt we are rather, Athanasia
to search out the meanes to
attaine to this great happi-
nesse,

nesse, then to enlarge our selues
vpon curiosities to know it, or loose
our selues in the admiration therof,
since it is written, that *not all that*
shall say Lord Lord, shall enter into the
Kingdome of Heauen; but those that
doe the will of our Lord, that is, such as
shall liue according to his law, and
shall make force against his holy ci-
tie. Dost thou desire to enter into
true life, said our Sauour to the
young man, who asked his counsell
which way he was to hold, *keepe*
the Commandements. Of all the wayes
which are taught vs by the holy
scripture, and the writings of Do-
ctors to worke our saluation in feare
and trembling, I will onely touch
two, which, next vnto God's grace
(without which we are able to doe
nothing) I find verie necessarie.
The Philosopher Epictetes made
all his philosophicall Precepts turne
vpon these two poles or pinnes.

S V S T A Y N E and A B S T A Y N E. I am perswaded that all morall Christianitie may turne vpon the same pinnes. The one doth teach vs to suffer difficulties, labours, & paines; the other, the perfect contempt of worldly vanities, pleasures and riches. If we haue these two wings, nothing shall be able to hinder our flight towards the blessed Eternitie, the heauely Hierusalem, the mother of the liuing. Water shut vp in a narrow pipe, doth spirte vp so much the higher. The narrow way of sufferances is that which doth make spring vp in vs the fountaine of life, which doth run towards Eternitie. All the scripture cryes out this truth vnto vs, who so euer will come after me, to witt to glorie, let him take vp his Crosse, and follow me, saith our Sauour. Happie is he who suffers tribulation, for being once tryed, he shall receaue the crowne of life, which

which God hath promised to those that loue him. *And who are those that loue him, but whom he doth chastise, and whom he doth clothe with the liuerie of sufferances.* Because thou wast agreeable in Gods sight, it was necessarie that affliction should try thee, was it said to the good TOBIE. Are not the Iust tryed like gold in the furnace, to discouer whether they be worthy of God. What Christians can be ignorant of this decree which was written with the blood of the Lambe, vpon the threshwood of their dores. That we are to enter into the Kingdome of Heauen through many tribulations. And that all those that would liue piously in I E S V S C H R I S T, must endure the scourge of persecutions, to be found wheate worthy to be layed vp in the Granarie of Eternitie. For which cause S. JAMES doth exhort the faithfull to reioyce in their afflictions, knowing that

P

that

that patience is the prooffe of *their* Faith, and that the worke of *Patience* is perfect, that is, doth perfect him that doth it. *Tribulation*, saith the Apostle, *worketh patience, and Patience probation, and probation Hope*, and such a hope, as *confoundeth not* in its expectation. Though we are now for a smale tyme to be afflicted with many tribulations, yet it is, that the tryall of our Faith may appeare more precious then gold before the face of God, who according to his great mercy doth regenerate vs by a liuely hope to possesse the heauēly inheritance, which cannot be corrupted nor changed. Then we shall behold, we shall admire; and the plentie of good things shall dilate our heart. Then with an incredible ioy we shall be drunke vp in God our SALVATION, Then the teares shall be wiped from the eyes of the Elect, they shall weepe no more, greife

greife and paine shall no more torment them, because all that, is blown ouer, that is to say, they entered not into those eternall Bowres but through the fires and waters of tribulation. Truly he were iustly reputed an vnworthy soldier, who would desire to gaine victorie better cheape then his Capitaine: and how did our Capitaine and Lawgiuer IESVS CHRIST enter into the glorie which was due vnto him by nature? was it not by sufferance? Let vs behold then the Exemplaire of the mountaine, but the mountaine of Caluarie, before we take into our consideration, that of Thabor. Let vs looke vpon the Authour and Consummatour of our faith, IESVS CHRIST, who choosed to vndergoe the Crosse, while glorie was proposed vnto him. Let vs imitate the Apostle who was so loyall to his Maister, that he bore in his bodie the

stigmates and markes of his cruci-
 fied Lord. O how ioyfull the A-
 postles were, when it happened that
 they were to endure something for
 the loue of CHRIST, knowing what
 an eternall waight of glorie, that
 sufferance treasured vp in heauen
 for them. And if the Asserians vpon
 the sight of IVDITH's beautie, did
 comfort themselues in the extrea-
 mities of that seige, with the hope
 they had to enioy the faire crea-
 tures, who were in the Citie. What
 extremities of miseries were we
 not willingly to endure, to be pos-
 sessed of the inestimable felicities,
 which we haue represented? *If by*
labours, saith S. A V G V S T I N E, it
must be atchiued, from this instant I
inuoque you, ô all yee torments of the
world, I coniure you to burst out vpon
my head, and shewre downe a mayne
vpon me. Let tribulations be multi-
plied, and presse in troopes vpon me; let
infr-

infirmities, vexations, pouertie, want, aduersitie make head against and oppresse me. Let euery one persecute me, let all creatures bandie against me; let me be the Butt of all their arrowes; let me be the scorne of men, and the reproach of people, let my dayes be ended in pinching paines, yet will I bee too content, so that after this sharpe winter I may gather the flowres of the eternall Spring, and that I may be ranked amongst the Elect who are bright with beames of Glorie. I cannot be weaned from the plentifull and yndraynable dugges of this great and fruitefull Doctour, without suckinge a long draught, to giue some colour and life to this Draught of myne. Marke then, how he doth encourage vs to sufferances for the attayning of Eternitie. If we diligently ponder the reward that is proposed vnto vs, all that we suffer will seeme litle and light, and we shall repute our paines vnworthy of

so great a recompence. For is it not true that we should buy eternall rest at a iust Rate, though we were to pay a perpetuall labour for it; and to purchase an eternall felicitie at the price of an eternall sufferance. Marrie if you were employed in an eternall labour, when would you come to an eternall reward? O the eternall Goodnesse! who hath made our tribulation temporall, and yet to this passing paine, he hath allotted an endlesse pleasure. Place a thousand thousand yeares before Eternitie, and yet what doe you doe, but compare a limited with an illimited thing? Adde to this, that God did not onely prefixe a certaine tearme to our labours, but that a short one to; for what is the life of man, but the continuance of a few dayes? Though a man therfore were oppressed for the whole course of his life, with all sortes of torments, labours, grieues; though prisons, hungar, thirst, and irkesome vlcers should accompaignie him to his graues;

were

were it not yet an affliction of a short standing: the dayes of man are few in number, his labours short and light, and yet are followed with an endlesse Kingdome, with an eternall Beatitude. After these short sufferances, we shall be possessed of the Societie of Angells and Saintes, the inheritance of I E S V S CHRIST, God him selfe, an inestimable price for so smale a labour! Wherfore, saith he in another place, let vs loue eternall life, and let vs learne how much we are to labour for it, by the exemple of those who doe passionately loue this mortall life fearing to loose it: for when any sicknesse begins to threaten them death, what doe they not doe, I doe not say to escape it, for that, is not possible, but onely for a tyme to protract deathes fatall blow? How much doth a man struggle when death doth catch him by the necke, to escape out of its clawes, he flies, he hides him selfe, and giues all that doth possesse, to keepe his bodie in possession

session of his soule. At the price of all his fortunes he is readie to ransom his life. If he be feircely sicke, he freely endures all the paines that the Surgeons putt him to; he obeyes the Doctours order; takes downe the bitterest pill in the Apothecaries shope; he nether grugheth price nor paine, so he may escape the graue: he is willing to consume all his substance, to prolonge for some few moments more, his consuming life; and yet to liue eternally how few are willing to endure a litle discommoditie? But if worldlings prolonge their miserable dayes, with so much instance, vigilancie, precausion, prodigalitie, paine, and torment, what ought not they to doe, whose braue and generous myndes, eye nothing that is lesse then Eternitie? And if they be esteemed prudent who spare nothing to conserue a miserable mortall life, how imprudent must they needs be, who for an immortall one, will vse no sort of violence nether against their body nor soule?

A con-

*A continuation of the former
discourse.*

L X V I.

Verily, vnlesse the graine of
wheate falling into the ground,
die: it selfe remayneth alone
and fruitlesse. And vnlesse we doe
mortifie our selues here below, there
is litle appearance, and yet lesse
hope, that we shall liue euerlastingly
in Heauen. In the building of SA-
LOMONS Temple there was no
noyse heard of hammars, nor saw
because the timber was disposed
and fitted by Carpenters in the For-
rest; and the stones were cut and
pollished in the Quarries; so that
being led vnto the Mount-Sion, it
rested onely to applie them. It is the
like of the vnited stones wherof the
heauenly Hierusalem is built, to
witt the Elect, out of the Quarrie of
P. 5 this

this world they were to be sent ready, and so to be disposed in their places in that TEMPLE OF PEACE. For which cause, some of them haue bene sawen, cut, carued, holed, burnt, wounded with swords, that they might be applied to that eternall building; *for they are the Structure and building of God*, saith the Apostle. No, there is no other passage to this TEMPLE of VERTVE, but through the GATE OF LABOYR. And the Kingdome of Heauen is promised onely, in the Sermō which our Sauour made of Beatitude, *to the humble of heart and persecuted*, that is, to such as suffer tribulations. The Kings coyne, with which letters of exchange are payed in that Contrie, are *Labours*; and the Saintes doe repose in their labours, for there, *their workes doe follow them*. And if a woman with child, saith the holy Gospell, doe patiently endure

dure the panges of childbirth which
 are so extremely violent, for the
 ioy she hath to bring forth a reason-
 able creature into this miserable
 world: what paines then ought we
 to feare, so our bodie be happily de-
 liuered of our soule to Eternitie; and
 that when our house of clay shall
 be demolished, we may find one in
 heauen build, not with the hand of
 man; but with God's owne hand;
 wherein we shall liue, inhabit and
 bee for euer. And if the labours of
 winter and summer, and the length
 of a plaine full seruice, was reputed
 as nothing of IACOB, being pricked
 on by the loue he bore to RACHEL;
 who will not to be impatient at the
 short and light labours of this life,
 while he hath Eternitie before his
 eyes? Goe to then, saith a Prophete,
 lets take courage, and let not our
 armes repose, for a great reward is
 promised to good actions. Worke

faithfully what thou art able while tyme is lent thee to labour. Behold the reward, and nothing will seeme painefull vnto thee. I haue giuen my heart to the Diuine iustificatiōs, saith the Psalmist, in respect of the reward promised them. For the reward of such as keepe Gods law is great. *Know you not, saith the great Apostle, that many runne in the race, all runne indeede, but one receaueth the Price. And they certes, that they may receaue a corruptible crowne, but we run in the race of vertue, for an immortall and incorruptible crowne. Lets so runne that we may obteyne.* Those, saith the same Doctour of the Crosse, that are afflicted, are disposed therby to great rewards, and if they be tryed by God, it is to th'end, they may be worthy to haue a part with him; and that he may with his owne hand bestow vpon them, a Kingdome of honour, and a diademe of beautie.

beautie . For God crownes his Elect
 with glorie and honour, and doth esta-
 blish them aboue all the workes of
 his hands. Let vs not therefore be dis-
 couraged, saith S. PAVLE, for we
 haue not as yet resisted sinne ; nor
 fought to blood: we that are not igno-
 rant that our Guide IESVS CHRIST,
 entered not into the Sanctuarie of
 Eternitie, by meanes of the blood of
 sheepe and goates but by powreing
 out his owne ; at that price ob-
 taineing for vs *an eternall redemption.*
 But I here, heape vp proofes, in con-
 firmation of a truth, which euen No-
 uices in Christian discipline cannot
 doubt of. Let vs therefore stay our
 stepps, and shut vp this first meanes
 in these golden words of S. AVGV-
 STINE. *O soule, what I haue is vendible;*
consider whether you will buy it. And
what hast thou to sell, ô Lord? Rest, saith
he, buy it. At what rate, saith the soule?
the price therof is Labour. But what
labour

labour is required for an endlesse rest? If you will make a iust valuation, an eternall labour is due to an eternall peace. It is true indeede, yet feare not, o soule, God is mercifull; he knowes well, that if thou wert eternally to labour for this purchase, thou shouldst neuer attayne vnto the promised and desired rest; and therefore, that thou mightst attayne it, he will not haue thy labour to be eternall: not that the Eternitie of glorie would not deserue it; but that thou mightest be sure to beare it. It is worth an eternall, and yet is bought for a temporall labour. In an other place, the same Father, doth enlarge and continue this consideration. When eternall life, saith he, is promised vs, let vs place before our eyes, a life exempt fro all the tormoyles and troubles which we taste in this, and thou shalt more happily find out the calamities and miseries which are not to be found in that blessed life, then thou canst the infinite
 bleffe

blesse wherewith it is replenished (he would say, that as God, so it, is better known by negation then affirmation). And yet, wonderfull Mercy! this inestimable fauour is to be sold, If thou wilt, thou maist buy it: nor art thou to be troubled how to procure wherewithall to pay; It is not worth more then thou hast, or rather, respects not at all, what thou hast, but, onely, what thou art. This Eternitie is worth thyselfe, and yet worth no more then thou art; giue thy selfe, and it is thyne. Why dost thou dodge, why dost thou stand vpon the price. Dost thou apprehend, that to make the payment, thou art to be sold indeed: no thou art not; pay thy selfe such as thou art, and the purchase is made. Alas I am poore and miserable, wilt thou say, nor shall I be receaued as currant money. But I dare assure thee, that in freely giuing thy selfe thou wilt become good coyne: for to giue ones selfe in confidence of such a promise, is to be good. And
being

being once good, thou wilt become a reasonable price, and thou shalt not onely purchase, what I told thee of; saluation, health, life, and life euermlasting; but further, nether wearinesse, labour, hunger, thirst, nor any other paine what soeuer, shall molest thee. All the good that can be imagined, shall be there: all the euil that can be imagined shall not be there; and the continuance of that happie state, shall be eternall. I am able to make no further discouerie: for nether eye hath seene, nor eare hath heard, nor heart hath conceaued the felicities of that glorie; and how should that fall within the compasse of my tongue's, or penn's expression, which neuer yet entered into my heart?

Another meane.

L X V I I.

IF patience in aduersitie begett the blessed hope (hope, saith the Apostle,

Apostle, which confoundeth not) of happinesse in our heartes: a holy contempt of transitorie toyes, is no lesse forceable to make vs take a happie flight towards the heauenly Sion, and to make vs relish celestially things, disdayning those base and earthly ones. In the ballace of man's heart, the fall of the one scale, is the others rysing; and ordinarily, *the worldling is deceiptfull in his waighes*, waighing profane drosse with the SANCTVARIE waighes; which the spirituall mā, doth not, nor those, who (by attending to that which belongs to their saluation) *haue all their conuersation in Heauen*. The first step, that doth separate vs frō earth, doth aduance vs towards heauen. The Gods of the earth are seated on high, saith the Psalmist, vpon which passage, a Father of the Church saith, that those Gods are the high-soaringe soules, which like to the
birde

birde of Paradiſe, doe neuer ſtoope
 to the ground; and who may ſay
 with the Apoſtles, *behold we haue
 forſaken all*; and who for this pious
 renouncing of all, doe heare that
 Diuine promiſſe: *you that haue left
 all, ſhall receaue an hundredfold, here-
 below, and life euerlaſting*, after this
 mortall life. This earthly trash is a
 heauie burdē, and doth exceedingly
 hinder thoſe that ſtrive to clime the
 mountaine of God. But if, by a holy
 contempt, we treade vpon the ſame
 burden, it rayſeth ys thitherward. *A
 faithfull ſpeech, and worthy to be
 reſolutely layed vp in our heart. Loue
 not the world, nor yet that which it
 termes good, for its figure dath paſſe,
 and vaniſh like ſmoke.* ESTHER had
 good reaſon to cōtemne thoſe royall
 pompes and magnificences, and to
 put on mourneing weedes, ſince ſhe
 foreſaw that ſhe was about to be a
 Widowe, and that all thoſe, would

pre-

presently disappare as shadowes; being far more prudent then that proude Queene wherof mention is made in the Apocalipse, who being seated in her Throne, and gayzing vpon her selfe in her ornaments and glorie, as a Peacoke in the varietie of his glorious plumes, pronounced with as much vanitie as vntruth, *I raigone; nor shall I euer become a widowe, nor yet euer resent the dint of aduersitie*: but she sodainely felt from her vaine hopes: And with damage and confusion she experienced, that worldly felicitie is like to a flowre, which florisheth in the mornings; but at night fadeth; like to grasse growing vpon the tiles of a house, which withereth away, euen before it appeare fully greene. This was it, which one of the auncient Sages aymed at, saying; christall is glittering and glorious to the eye, marrie in vse, brittle and subiect to breaking.

ing. But heauenly felicitie is of a more solide temper; for (besides that, according to *I O B*, the *heauens* are build of most solide brasse; and are composed of a matter which weares not a way, being exempt from all corruption or alteration) the Eternitie of glorie, which is promised to the Elect, is equall to the cōtinuance of God, who shall neuer haue end. And therfor, though that, which the wisdom of the world and Sense, esteemes *true good* (notwithstanding that euen its vanitie, is a true signe of the falsitie therof) should, by its allurement and inchantments, make a most violent impression vpon the most resolute mynd; yet the shortnesse of its continuance, being compared to an Eternitie, shall appeare as litle bright or grarious in the eye of a settled iudgement, as the lesser starrs in the presence of the Sunne. This true esteeme made the great
Apostle.

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Apostle repute all terrene things as
durt and dung, while he proposed
vnto himselfe the Conquest of Eter-
nitie. And the Psalmist, touched with
the same apprehension, cryed out;
*what is to me in Heauen? and besides
thee what would I vpon the earth,*
nothing verily, *ô the God of my heart
and the part of myne inheritance for
euer.* O when shall I see the day, the
happie day, in which I shall appeare
before thy glorious face, the onely
object of myne eternall blesse?
Teares are my foode day and night,
while my desire doth incessantly
presse vpon me, with this demand,
where is thy God? In very deed, euen
as the Sunne which causeth the day,
doth at his approach driue away the
darknesse, which in its absence doth
couer the earth: so the light of Eter-
nitie doth no sooner shine in the
soule's Orison, but the thicke and
soule vapours of terrene affections
are

are dispersed . T'is in vaine , my
 soule, for thee to search for consol-
 ation in transitorie things . Let thy
 thoughtes be onely placed vpon the
 Eternall God , and thou shalt be
 thoroughly replenished with a ioy,
 which shall bereaue thee of all sense
 of calamitie. *Rise vp, ô Lord, and let*
thyne enemyes be dispersed. Appeare
 onely before myne eyes, and the
 world, thyne enemy and myne, shall
 be put to flight : They shall vanish
 like smoke, and shall melt away as
 waxe before the fire. This Dagon
 shall fall to ruine before the Arke of
 thyne Eternitie . *He doth passe, to-*
gether with his concupiscence, but thou
 shalt remayne for euer; thy yeares
 run not by , and thou art still the
 same. What can then an immortall
 soule doe in this vallie of teares, mi-
 series, and death, who thou touchest
 with a sense of the fortunate Islands
 of Eternitie , and with a desire of

those

those eternall Hills, but sigh and
breath in the Egipt of this mortali-
tie, after the milke and honie, which
runs in abundance in the Land, which
thy Goodnesse hath promised vnto
her, taking comfort in this expecta-
tion while protracted hope doth af-
flict her? It is a Speciall grace which
God bestowes vpon his Elect, saith S.
GREGORIE, in filling their hearts,
with a hope, as it were certaine, of at-
taining the beauenly Contrie, while
they wander through the wildernesse of
this earth, to the end that they might
behold, as it were, below them, and as a
thing vnworthy of their consideration
all transitorie things; and that, for the
loue of Eternitie, they should treade
vnder their fete, by a holy pride, the
most p. asperous pleasures, riches, ho-
nours in the earth. And this is that
which God speaks by the mouth of one
of his Prophetes to a soule that followes
him, I will raise thee to the highest
places

places of the earth: and what are those high places, but the abundance of welth, the hight of honours and dignities, which haue the reputation of things high placed, by those, whose desires are abiect, and crawling vpon the ground. But if once man's heart fixe its sight vpo Eternitie, it then clearely discouers, how abiect and base all those things are, which before he esteemed so high: for as those that are vpon the toppe of a high mountaine, doe apprehend the things that seemed great vnto them being in the bottome of the valley, as litle pointers: so those that walke in the wayes of Eternitie, doe esteeme temporall things a nothing, and that which before seemed to be placed aboue their beade, is now found vnder their feete. The same Doctor saith in another place, nothing makes the calamities which we suffer in this transitorie life more sharpe and bitter vnto vs, then the inconsideration of the eternall rewards which are promised

missed vs. But if a soule be once so happy, as constantly to turne her eyes towards those eternall riches, which cannot perish, all that is transitorie shall be to her as nothing. The same Pope, explicating that passage of the Diuine Epithalamion, where the Spouse saith that her Spouse, had ledde her into his wine-cellar; what doe you thinke, saith he, did that Louer, vnderstand by the wine-cellar, but a secrete and profound contemplation of Eternitie? A contemplation which doth so ouersett the soule, which takes it in abundance, that she is made, as it were, drunke therewith all: but with a drunkenesse of good purposes, and which by a laudable change of life, and a wholesome amendment of manners, tends to the heavenly Contrie, and eternall delights.

S. AUGUSTINE vpon the same subject is of the same aduise, when he counsaileth the deuoute soule, neither to iwele in prosperitie, nor to be de-

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iected

iection in aduersitie, grownding vpon
 the faithfull promise which God
 hath giuen her of Eternitie: a pro-
 misse which will make her contene
 temporall felicities, yea euen the ca-
 lamities of this life, if she take the
eternall fire into her consideration.
 And if one of the Auncient, speaking
 of the vaine ambition of humane
 pretentions, knew, and following
 his knowledge, could say, that, what
 goodly fortune soeuer one were
 posselt of, did but yet appeare vile
 and worthlesse, to him that hoped
 for a better and larger; who would
 not iudge, that he, who should lodge
 his hopes in Eternitie, should find
 no more rest in these short momets,
 then the doue of the deluge vpon
 the waters, which couered the face
 of the earth. And if the children of
 Egypt vpon the tasting of the hea-
 uenly Manna, that admirable bread
 of the desert, did no more plain the
 losse

losse of their flesh-potts and onions:
 So after a sound iudgement, haue
 once relished, by a setled pourpose,
 the delightes of the blessed Eterni-
 tie; earthly pleasures doe but loath &
 disgust him. He doth easily weane
 himselfe frō the impoysoned milke
 of the Serpēts of this world, haueing
 once tasted that solide meate, which
 doth nourish for an Eternitie.

*That this thought of Eternitie is the
 abridgement of all spirituall life.*

LXVIII.

I Could here expresse many
 wholsome effectes, which this
 thought of Eternitie causeth in
 those, who doe frequently, and se-
 riously ruminare it in their hearts.
 But I conceaue, Athanasia, that they
 are all cōprised in this proposition,
 to witt, that all spirituall life is com-
 prehended in this so profitable and

Q₂ ne-

and necessarie consideration. For what archer can hitt a marke, without ayming at it; and since all this life is but an introduction to Eternitie, how should one possibly arrive there; vnlesse he begin tyme to tend towards it, and addresse all his stepps and actions to that end. If every Agent doe worke for some end; and if our principall and soveraigne end consist in our eternall vnion with God in glorie, ought we not in this mortall life to take the path, which doth conduct vs to this end? If then (as I haue shewen in the first *strokes* of this *Draught*) all the good and euill which is done in the world, proceede from the neglect, or vse of this thought of Eternitie: doth it not follow, that this thought is the very thread, which must direct vs in the windings of the true life, that is, the spirituall life? All those that doe handle spirituall matters,

matters, doe diuide such as peculiarly addict themselves to the practise of pietie, into three Classes or ranckes; *Beginners, Proficients,* and the more perfect; making the first walke in the way which they call *Purgatiue*; the second in the *Illuminative*; the third, in the *Unitiue*. In the *Purgatiue* they ranke those, who like vnto new Champions; doe crucifie *their flesh with its concupiscences*; mortifie the motions of their sensuality, by the vigour, and holy rigour of mynd; who chastise their body and bring it into subiection; renouncing world, blood and Hell; in a word, labouring to spoyle themselves of the old man, with his wicked inclinations, and vitious habites. Walking in the wayes of penance, and mortification; and making head against vice, least Sinne might raigne in vs; and least that Dagon might preuaile against the Arke. Now

Q 3.

nothing.

nothing doth so effectually plane
and smouth the rough and rugged
wayes; nothing doth so forceably
presse the Sinner to departe out of
the Egipt of his iniquitie; and to for-
sake that accursed land of the sha-
dowe of death, as the apprehension
of eternall paines, according to that
of the Prophete, Lord through thy
feare we haue conceaued the spirit
of Saluation. And the Psalmist, I
haue done Iudgement and Iustice,
because I dreaded the irreuocable
Ientence of the Almighty. And in-
deed, as there is nothing which doth
so speedily free a feild of rootes and
rubbidge, as the application of fire
to the brambles and vndergroth,
wherby it becomes thornie and
wilde; so nothing doth cause a man
more quickly to renounce vice; nor
more efficaciously purge the soule,
then the horreur of eternall fire, pre-
pared for the diuell and his Angells.

This

This is to put the hatchet to the roote of the bad tree, least it might bring forth the frutes of corruption. Let not therefore the thought of the accursed Eternitie, depart out of our memorie: and we shall see the Diuine truth, which issued from the mouth of the wiseman, fulfilled in vs, *that we shall neuer offend: for it would be to vs, as a buckler against the fire darts of teptations: and if we chance to fall into sinne, it would be as a sharpe spurre, to make vs spring out of the ditch of so dangerous and deplorable an estate. There is no remedie so sharpe and bitter, that doth not seeme sweete vnto vs, if we compare it to those consuming and eternall flames. There is no passion so irregular, but it becomes orderly, and subiect to reason, when an eternall paine represents it selfe vnto vs. There is no temptation that doth not vanish, nor vice that doth not*

depart, when he that is assaulted with it, doth settledly ponder, that that which doth delight, is but momentarie, but the torments due ther-vnto, are eternall. This is the effect of the consideration of Eternitie, in the Purgatiue way, and the force which it hath to reclayme vs from wickednesse.

*A continuation of the former
discourse.*

L X I X.

AS for the *Illuminative way*, whose propertie it is to incite vs to goodnes and vertue: what difficultie is incident to the pursute of vertue, which is not surmounted by the price of so great glorie, which is proposed vnto vs in Eternitie, as I haue already at large declared. For the words of thy lippes Lord, saith the Diuine Psalmist, that

is,

is, vpon the hope of thy promisses,
 I haue kept the hard wayes. I A C O B
 hauing espyed that misterious lad-
 der (a figure of Beatitude) durst
 close with an Angell, & neuer leaue
 wrastring with him, till he had
 wrested a benediction from him.
 And was not MICHOEL with SAVLS
 crowne (being proposed for his
 guerdon who should vanquish the
 Giant) the motive, which did so ge-
 nerously incite D A V I D to so glo-
 rious an enterprise? O Lord, sings the
 Diuine Psalmist, *I ranne in the way of*
thy Commandements, when thou didst
opene and dilate my heart; And yet
 what is able to dilate it more then
 the thought of Eternitie? O how
 faire are the feete, that is, the affe-
 ctions, of a soule which directes her
 stepps, towards those eternall Hills,
 through the pathes of pietie, ere-
 cting staies in her heart, to ascend
 vp to the heauely Sion, by the stepps

Qs

of

of vertues. This is she which doth
 rauish the Angells with admiratiō,
 when they discover her *ascending*
out of the desert of the world, *as a little*
rod of smoke composed of all the aro-
 maticall spices. It is written in the
 Apocalipse that the first foundation
 of the holy Citie Hierusalē is made
 of Iasper, a stone marked with all
 the seuerall colours which are dis-
 persed amongst the other stones;
 wherby is intimated vnto vs, that
 the eternall Sion hath its foundation
 vpon all the vertues: and that he who
 pretends the attayning of it, must re-
 solve to imbrace them all; otherwise
 he will not be permitted *accesse*.
 Now what vertue is not acquired
 by this consideration, what good
 habite is not containd therein? Let
 vs cast an ey vpon those which are
 the principall, and, as it were, the
 roote of all the rest; and we shall
 find Eternitie to be the Sea, *whither*

all

all these litle brookes runne. What is FAITH but the argument of things not appearing. And are not eternall things, those which doe not appeare? for so the great Apostle doth teach vs. What is HOPE but an expectation of eternall bleſſe, and the coming of the glorie of the great God? In thee, o Lord, haue I put my hoped, saith DAVID, and I shall not be confounded for euer. What is CHARITIE, but a Vertue, which, according to the Apostle, remaines for euer? euen when FAITH and HOPE shall cease to be, and Prophecies shall be made voyde: and such as are rooted, and founded in this Vertue, doe in some measure comprehend the length, breadth, height, and depth, of Eternitie. What is PROVIDENCE, but a wise foresight of future things, and principally of the next life? for the life which ends in this world, is called a Death by the Apostle; yea yet in sharper termes, a

Q. E. sensuall,

sensuall, terrene, malignant life. And it was this prudent thought of Eternitie, which **M O Y S E S** perceived to be awanting in Israel, while he tearmed it a *Nation deuoyd of Counsell and iudgement* and wished from his heart, that that people would become *wise, vnderstanding, and foreseeing the tyme to come.* Touching **FORCE** and **TEMPERANCE**, we haue shewen in the former *stroky* that this thought makes one abstayne from, and contemne earthly things, and doth incourage the heart to all kinds of sufferances and crosses for the Conquest of Eternitie. Concerning **I V S T I C E** (since eternall Glorie is tearmed *the crowne of Iustice*, and that no iniustice can be permitted to make entrie there) who can deny but the fruites of the thoughtes of Eternitie, are the very same with those wherof **D A M I E L** speakes, which is, to free the soule from

from sinne, and to lodge eternall Iustice in its place. And doth not the Psalmist say, *that the iust shall live for ever.* PATIENCE also doth springe fro this thought, sith the Kingdome of Heauen is promised to such as doe practise it in persecution. And who will not become *HUMBLE* vnder the powrefull hand of God; when he shall seriously consider, that the Kingdome of heauen belongs to *the poore in spirit*; and that the *humble shall be saved*; and aduanced: and that the *proude of heart* are cast headlong downe, with Lucifer, into perpetuall flames. And who will not turne *MEEKE* and mild, when he shall reflect, that the promised Land of Eternitie, is their inheritance? Who will not be deuoute and feruent in all the exercises of pietie, whether it be prayer, fasting, Almes-deedes; or in the practise of interiour or exterior mortifications,

fications, if he fall duely to consider, that the *Violent* doe beare away the *Kingdome of Heauen*. Who will not embrace, or at least, who will not loue and honour the *Euangelicall Councells*, when he reades what great rewards are promised, to the *Continent, obedient, and Voluntary poore*? Runne in this sort ouer all the vertues, whose pursuite and practise, is the proper imployment of the *Illuminative way*, and you shall find, that whether they be *Theologicall*, or *morall* infused, they haue all for their *Obiect* a *supernaturall* end, as saith the *Angell of the schoole*; and consequently, all of them ayme at *Eternitie*, as all the lines of the circumference at the vnitie of the *Center*. As for the *Vnitue way*, which consistes in a certaine adhearing to the *soveraigne Good*, which is *God*, the verie *essentiall Eternitie*: we will shew in the ensuing *stroke*, that the *essentiall*

essentiall Eternitie, being no other thing, properly speaking, then God himselfe, there is no thought at all, which doth more immediately, nor more generally vnite vs vnto him, then that of Eternitie. Whence I draw this Conclusion, that the consideration of Eternitie, is truly *that one necessary thing, which is so highly commended in the Gospell, euen from the mouth of the sonne of God, and called, MARIE'S BEST PART which shall neuer be taken from her.* Iudge you then, Arhanasia, of what importance it is, to thinke frequently, yea incessantly of Eternitie, since it is, as it were, the pinne, whervpon all spirituall life doth turne.

of

Of the essentiall Eternitie.

L X X.

Hitherto, Athanasia, we haue not giuen thee a straight and cleare, but an indirect view of Eternitie; we haue shewen it thee onely fideling, as BALAM beheld the armie of Israel: we haue onely pondered the two armes therof, not the bodie: It's effects onely, not it's cause; and, as one would say, we haue seen the shouldiers onely, not the face; the accidents, not the substance therof. For albeit the Diuines teach vs, that it is a whole and perfect possession, of an endlesse life, yet doth not this description quiet my vnderstanding, in that it doth not represēt Eternitie as a thing created, and out of God, and which being applyed to creatures, will indeede haue no end, yet
pre-

presupposeth a beginning, God alone being truly eternall, that is, without beginning or end; he being the beginning and end, of all that hath being by participation of his. But now, Athanasia, I will propose vnto you the *essentiall Eternitie*, which is no other thing then God himselfe. And God too, not as punishing in the Eternitie accursed, nor as rewarding in the blessed Eternitie, but as being in himselfe, as his owne essence, to his owne Eternitie: and that true increated and essentiall Eternitie, in which this created Eternitie consisteth, wherof we haue shewen some *strokes* before. O what an Eternitie is this, Athanasia, and whither is the flight of my thoughts carried, since it toucheth vpon the glorie of the Diuine Maiestie, in the highest regions: Here it is, that the winge and sight of an Eagle, were required, to rayse ones selfe vp
into.

into the highnesse of the riches, and
 wisdom of God, who is incompre-
 hensible in all his wayes. And to
 behold this Sunne of the East, which
 is the fountaine of all light, and
 which cannot be obscured. And here,
 not the blacke and darke *lynnes* of a
 first Draught, but euen the bright
 rayes of the Sunne, were more then
 requisite, to bring light and life to
 the deciphering of him, who from
 all Eternitie, doth inhabite an inac-
 cessable light, and who could not be
 susteyned by a created vnderstan-
 ding, vnlesse it were fortified with
 the *light of Glorie*. All those Diuine
 perfections, which Diuinitie con-
 sideres in God, vnder the name of *At-
 tributes*, are in him, his owne onely
 and incompounded Essence: for being
 a pure Act, he doth not admitt in
 himselfe any composition at all, or
 multiplicite of qualities, being all
 Essence, all substance. But we are

con-

constrayned by our owne infirmitie
to speake so of God, according to
our ordinatie manner of cōdeauēing
and discourseing: calling him *Good,*
Iuste, Mercifull, Infinite, Eternall, Om-
nipotent, as we doe diuersly cast our
thoughts vpon his workes, rather
then vpon himselfe, who in his one
and onely beeing, doth cōprehend,
by way of eminencie, all the perfe-
ctions which are found in *Goodnes,*
Iustice, Mercy. So that he is not onely
essentially good, but he is euen es-
sentiall Goodnesse, all that is good
being good by the onely communi-
cation and participation of this es-
sentiall Goodnesse. Now to giue a
name to this supreme excellencie, is
a worke proper to the same excel-
lencie, which as it alone doth per-
fectly know it selfe, so it onely is
able to name it selfe. Whervpon the
Angell speaking vnto SAMSON'S
Father, and representing vnto him
the

the Diuine Maiestie, said: why dost thou inquire my name which is **ADMIRABLE**, that is, which thou canst not conceaue, but by admiration. Howbeit, amongst the multitude of Diuine names, wherewith the holy Scripture is full; and which the bookes of the Doctours of the Church propose vnto vs, there is none more generally receaued, then that, which God by his owne mouth imparted vnto **MOYSES**, who demanded his name, that he might denounce it to such as should inquire after it. **I AM WHO AM**, said our Lord; and if they aske thee who sent thee vnto them, tell them, he that **I S** commanded me to come vnto you. This name, **I S**, saith the Angell of the schoole, is the most proper of all the Diuine names, as being the most significative; for it doth not expresse any forme at all, but onely a simple beeing; or rather
the

the *being* of *beings*, as that great Genius of nature reformed it. And God being his owne *Essence* and *Being*, cannot be more properly named then by the name I S, which caused S. I O H N D A M A S C E N E to say, that the principall name of the Diuine names, is; He who I S, because he is as an infinite Ocean, an illimited substance. Againe, this name sutes well with God, in that, it doth expresse a continuall present tyme, which doth shew the essentiall Eternitie of God, in whom, saith S. A V G V S T I N E, in his bookes of the Trinitie, there is nether tyme past, nor tyme to come. Now this Eternitie is so essentiall to God, that if he were not eternall, he would cease to be God: and that created Eternitie, wherof Diuines speake, doth onely subliste in the increated Eternitie of God himselfe, and, if we may so say, it is imperfect, for though it shall neuer

neuer haue end, being a continuall
presēt without any measure of tyme;
 yet had it a begining, since God a-
 lone, of all the things which haue
beeing, hath no begining. Nor doe
 we see any title in holy Scripture
 more frequently attributed vnto
 God, then that he is *Eternall*. I live
eternally. saith our Lord; The King-
 dome of heauen is *eternall*. Our Lord
 is great *eternally*. Our Lord is seated
 in an *eternall* Throne. God is not
 moued *eternally*. Those that hope in
 him shall not be confounded *eter-
 nally*. The name of his Maiestie is
Eternall. He is his Elect's *eternall*
 part. Mercy is established *eternally* in
 Heauen. His Word and Truth shall
 dure *eternally*. He hath made an *e-
 ternall* Testament. God is living and
Eternall for euer and euer. He is an
Eternall Dominatour. He doth in-
 habite the *eternall* Hierusalem. His
 powre is an *eternall* powre, and his
 King-

Kingdome in generation and generation. And many the like passages all through the holy Scripture. Now, he is not onely eternall, but is euen the very eternall Essence, or the ESSENTIALL ETERNITIE. So that to thinke of Eternitie, is to haue God for the onely object of our thoughtes. And to applie the essence of our immortall soule, to his essence, who alone of himselfe hath immortalitie, is it not the perfection and fulnesse of our essentiall Beatitude? If therefore, I extolle the thought of Eternitie aboue all other thoughtes, by reason of that great & infinite Object, am I not grounded vpon a solide reason? Is not the immensitie and incōparable perfection therof able to ransh and drinke vp all our interior and exterior faculties? following that of the Psalmist, *My heart and my flesh haue reioyced toward the liuing God.* Psal. 138.

That

*That this essentiall Eternitie
is all things.*

L X X I.

A & God is eternall, Athana-
sia, for rather Eternitie is
his selfe, so is he also infinite, or
rather infinite in selfe. Infinite ac-
cording to his essentiall greatnesse
which is immense and boundlesse.
Infinite also in his continuance which
is without limitation too, to speake
with the Prince of Schoolemen. He
is euery where by his existence, and
doth existe in euery thing, filling
Heauen and earth, and all that is
therin. In a word, he is in euery
place, and beyond all places, by his
essence, presence, and power. But he is
in the Blessed Eternitie after an ad-
mirable manner: for the Scripture
doth assure vs, that he is all things in
all his Elect. There, saith S. A. v. v.

STINE, God is the vniuersall good of all the Saintes, and the perfect Beatitude of all their desires: there, he is light and colour to their eyes: musike to their eares, homie to their taste, or rather, a hidden Manna; and a delicious baulme to their smell. In him they haue the diuersitie and beautie of sundrie seasons, the freshnesse of the Spring; the brightnesse of the Sommer: the fruitfulnessse of the fall of the leafe; the rest and repose of winter: In fine all that which may delight their senses, or solace the faculties of their soule. There, saith S. BERNARD, God is plenitude of light to the VNDERSTANDING: multitude of Peace to the WILL: and eternall consolation to the MEMORIE. To be short, those shadowes of good, which are scattered ouer terreane things, as droppes of dew, and are distributed rarely and onely by parcells, are eminently in God, and as it were in an infinite Ocean. If fleeting toys

R

doe

doe so desperately delight such as
 are taken with the, that their reason
 is enchanted, and their wisdom
 drunke vp therein: how shall they be
 taken with him, whose hands are
 filled with infinite delights? If this
 mortall and created life be so pre-
 cious, how precious shall he be, who
 hath not onely life in himselfe, but
 who is life it selfe, and in whom we
live and are. If the acquaintance of
 perfect creatures be so pleasing a
 thing: how much more sweete is
 the perfectiō of the Creatour, which
 is so compleate, and the very modell
 of all perfection? If these fading
 earthly beauties be so gayning and
 engaging: how ravishing shall his
 beautie be, which is admired by the
 Sunne and Moone, and in whose
 presence the starrs are not bright? If
 the antiquitie of nobilitie haue such
 a rate put vpon it, by the vanitie of
 those that doe adore it: how much
 more

more is his to be prised, who is the
 old of dayes, whose begininge is
 without begining? If worldly ho-
 nours and fortunes be courted by
 many, how much more is he to be
 sued for and pursued, whose house is
 replenished *with glorie and riches*.
 For if it be he who made all things
 good, and communicated vnto them,
 all that is delightfull or wishfull in
 them, must we not infallibly per-
 suade our selues, that he reserued the
 excellencie therof for himselfe, but
 an excellencie which doth infinitely
 surpasse all that we are able to ima-
 gine. *What happinesse*, saith S. A-
 GVSTINE, *shall they be in the Blessed*
Eternitie, where there shall be no euil
at all; nor any thing wanting that is
good. There our labour shall be to
praise God, who shall be all in all:
Blessed are they that dwell in thy house,
o Lord, for euer and euer they shall
praise thee. He who gaue the vertue,

shall be the reward therof; promising
himselfe as an inestimable price, by
the mouth of the Prophete, saying,
*I will be their God, and they shall be my
peoples; I will be all things to them
which they can honestly desire, life,
saluation, foode, abundance, Glorie,
Honour, Peace, and all kinds of fel-
icitie: for so is that sacred word to be
vnderstood; God shall be all in all, that
is, he shall be the fulnesse of all their
desires. There, the Elect peaceably
enjoying a sacred repose, and an e-
ternall Saboath, shall see how sweete
our Lord is, being filld with him,
who shall be in them all that can be
desired. O my God, thou art my
deare Truth, my true Eternitie, my
eternall felicitie! The same Doctour
speaking of this essentiall Eternitie,
which is God himselfe, compre-
hending in himselfe all goodnesse,
discourseth of it in this sort: *There is
nether corruption, defect, old age, nor
froward-**

forwardnesse in thee; but contrariwise a
 perpetuall peace, a solemne glorie, a ioy
 without end, a continuall solemnitie.
 Thou art true alacritie, and a flowre of
 peerlesse beantie, of youth, and perfect
 health: There, is netber yestenday nor
 to morrow in thee, but a perpetuall TO-
 DAY: thyne is saluation, life, and peace.
 O great God who art all things! what
 glorious things are spoken of thee! since
 in thee is the true Abode of all those
 who live in true ioy! In thee, there is no
 feare, no sorrow, desire passeth presently
 into satisfaction, being answered with
 a speedie and plentuous possession of all
 that is desired. O God thou dost ineb-
 briate thyne Elect with the plentie of
 thy house, and with the torrent of thy
 pleasure thou shalt make them drinke,
 because with thee is the fountaine of
 life, and in thy light we shall see light,
 when they shall see thee in thy selfe, and
 all things in thee, and thee in all things,
 with a sight, that shall not be inter-

rupted, which is the toppe of their eternall felicitie. And in another place he saith vpon the same subiect. *Loue Eternitie and thou shalt raigne for euer with IESVS CHRIST, if IESVS CHRIST be thyne onely end: And againe. Vnite thy heart to Gods Eternitie, and thou shalt be eternall with God.* It was an apprehension and feeling of this, which drew that asperation so frequently from the mouth and heart of S. FRANCIS. *O my God thou art myne ALL.* And doth not that passage of the heauely harmonie which S. Iohn heard in his Reuelations allude to this Benediction, and glorie, and wisdom, and thankesgiuing, honour, and power, and strength to our God for euer and euer. **A M E N.**

*An application of the Heart to this
essentiall Eternitie.*

LXXII.

BVt that which most impor-
terh, Athanasia, is to know,
how we ought to applie our
thoughtes to this essentiall Eterni-
tie, which is the verie Diuinitie.
This is rather to be done by a prone
and louing humilitie, then by a
haughtie and swelling knowledge;
*Lord my heart is not exalted, nerhen are
myne eyes loftier, neither haue I walked in
great matters, nor in menuelous things
aboue me,* cryed out the Royall Psal-
mist. My thoughtes haue bene hum-
ble, knowing that thou louest the
humble heart, and that he that ex-
tolles himselfe, makes thee ascend
yet higher, and put thy selfe in a
greater distance from him. Be thou
praysed o Lord for euer, in that thou

hideſt thy ſelfe from the wiſe, and
great witts, and reuealeſt thy ſelfe
to thy litle humble ones. I haue giue
you ſome direCTIONS, Athanaſia, to
auoyd the accuſed Eternitie, and to
attaine the Bleſſed: yet I muſt here
tell you, with the great Apoſtle:
Behold I teach you a way far more
excellent, more ſhort, noble and ef-
ficacious. Conſider an Ancher, that
ſhutts at a Butt, he takes his ayme
nether too high, nor too low, nether
of this nor that ſide, but ſets his ey
and arrow iuſt vpon the miſt of the
white. Will you beleene me, Atha-
naſia, vpon this ſubieſt, you ſhall
imitate his manner and ayme, and
without looking ether to the right
or left hand, that is, without ether
conſidering the powrefull hand of
God in the accuſed Eternitie, or
that which diſtributes crownes and
rewards in the Bleſſed, you ſhall fix
the ey of your contemplation vpon
the

the eternall God, and vpon his essentiall Eternitie; and approaching vnto him in an humble confidence, you shall be illuminated, and your face shall not be confounded. No no, Athanasia, feare not it is he; be confident *he hath overcome the world.* Feare not *to be oppressed with the glorie of so high a Maiestie.* His delightes are *to be with the children of men.* He is still at their Gate, and knockes to haue entrie, and to make his abode with them, and to enrich them with good things. He doth not onely not disdayne that we should loue him, but he disdaynes that we loue him not; and complaynes that he is made a solitude in Israel, and that he is not beloued: and that the wayes of the eternall Sion weepe, that none doe frequent their solemnities. Let vs therefore goe with confidence to the Throne of his Grace, if we desire to haue part in his glorie. Let vs permit

R. 5

him

him to wash the feete of our affe-
 ctions, if we will with S. PETER,
 haue Societie with him. This God
 then who is an essentiall Charitie,
 doth not onely permit vs to loue
 him, but euen commands it, and that
 vnder paine of death, death euer-
 lasting. *The first and greatest of his*
Commandements, is all of the Loue we
 owe him. This loue did once vnite
 the Diuine and humane nature in
 the Person of the W O R D; and did
 so farre *exinanite* the eternall Sonne
 of the eternall Father, as to become
 man, to take vpon him *the forme of a*
seruant; to appeare in earth, and to
 be conuersant with men. A loue
 which may well rayse man towards
 God, since it could bring God downe
 to man. A loue, *the band of perfection*,
 which vnites the equall, and doth e-
 qualise such as it doth vnite; A Loue,
 which hauing once personally v-
 nited, as S. A V G V S T I N E saith, the
 light

light of the Diuinitie, to the clay of our mortalitie, is able to eleuate our desires euen vnto God, and make vs participant of the Diuine nature, which is done by Charitie, infused into our hearts by the Holy Ghost. It is this Diuine Loue, which separating our affections, not onely from dangerous and superfluous things, but euen from things which are not euil, yet are subiect to be loued with excesse, and with too strong and inordinate a passion, shall make vs behold all created things in God; and will so gouerne our inclinatioꝛs, that we shall affect no creature but in God, for God, and according to God: wherein consisteth the perfect practise of that Diuine Comandement, which commands vs to loue God with all our heart, with all our soule, with all our spirit, with all our strength, and euen about all things. For a soule that is come to this de-

gree of perfection; that she loues nothing but in God, and God in all things; in proper speech, loues not many things, *not* is not in the solicitude inseparable from the multiplicitie of louely obiects, but she loues but one onely thing, which is God, *the one true necessarie thing*, and out of whom all is but miserie and affliction of spirit. And because in all that which the order of Charitie proposeth vnto her to be loued, she loues God alone, she loues him equally in all, and as courageously in her enemy, as tenderly in her friend; because she loues him onely out of all other things, and without all other things, but nothing at all without him, or out of him. *If it be ESTHER alone that* ASSVERVS loueth, saith my blessed Father in his Theotime, why should he loue her more when she is perfumed and adorned, then when she is in her comon attire? *If it be our Saviour onely* that

that a soule loveth, why should she not
as well love the Mount Caluarie, as
Thabor, sith he is as truly in the one as
the other: and why should she not pro-
nounce as cordially in the one as in the
other; It is Good for vs to be here. She
can love our Saviour in Egypt without
loving Egypt; why then shall she not love
him in the banquet of SIMON the
LEPROVS, without loving the banquet?
And if she love him amidst the blasphem-
ies which are vomited out against
him without loving the blasphemies,
why shall she not love him perfumed
with MAGDELAINE'S precious
oyntments; without loving the perfumes
or smells? It is a true signe that one loves
God onely in all things, when one loves
him equally in all things, since he being
alwayes equall to himselfe, the inequal-
itie of love towards him, must needs
spring from some thing which is not he.
Whence the soule that loves God purely
and singulary, loves him no more with
the

the whole vniuerse to boote, then all alone without the vniuerse, because all that which is out of God, and is not God, is as nothing to her. O pure soule! who loues not euen Paradise it selfe, but because God is there loued: and is so souverainely loued in his Paradise, as, that if he had not a Paradise to bestow, yet would he nether be lesse loued, or lesse beloued of this generous soule, who knowes not how to loue the Paradise of her God, but onely her God of Paradise, and who puts no lesse rate vpon the Caluarie where her Sauour was crucified, then the Heauen where he is glorified. O how well doth this saintly Bishope speake, my Athanasia, whose tearmes I durst not paraphrase; nor disguise or change his venerable words, least I might loose his deuoute sēse, expressed in words of so great energie, and so full of spirit and vertue, that all the flanting tearmes of worldly wisdom, seeme to

me far lesse perswasive & powrefull.
How forcibly and sweetly doth he
teach vs in this discourse not to looke
vpon the two hands of God, that of
Iustice and vengeance, and that other
of Mercy and reward, but to *search*
after his face alone; and to feare and
loue him for himselfe, not for the
punishments which he threatens
vice; nor for the reward, which he
proposeth to vertue: because he is
altogether to be honored, worshiped
and serued for the loue of him selfe,
yea although he had nether Para-
dise for reward, nor yet Hell for Pu-
nishment. The blessed and accursed
Eternitie, are onely to be considered
as things accessorie. Our prime in-
tention, and cheife attention are to
be set vpon the Diuine Eternitie, or
the eternall Diuinitie, vnlesse we
would loose the title of the *children*
of God, and through feare of eternall
punishments, or desire of eternall
rewards,

rewards beesteemed slaues and hir-
 relings. Let's loue God, Athanasia,
 and let him dispose of vs as he plea-
 seth. Let vs be in his hands, as clay
 in the hand of the Potter. Let him
 make of vs vessells of honour or igno-
 minie. Be it nobly or ignobly, so we
 be his, it sufficeth. Lets turne our
 eyes from rewards or punishments,
 and let vs fixe them vpon our Lord.
Let vs behold his amiable face. Let vs
 set our view vpon his hands, but as a
 faithfull hand-maide vpon those of
 her Mistrisse. Let vs receaue indiffe-
 rently that which comes from the
 right had of prosperitie, and the left
 of aduersitie. Although he should
 euen kill vs, lets hope in him. And
 let vs hope without hope, yea euen
 against all apparence, that nothing
 shall separate vs from his Charitie.
 Let vs cast all our thoughtes vpon
 him. And in steed of staying our
 thoughtes vpon the created, and as

it were, the *accidentall* Eternitie, of
Heauen or Hell, let vs onely be fa-
stened vpon the *essentiall* Eternitie
which is God himselfe, who hath
in his hand the extremities of the
earth. And who keepes the keyes of
eternall life and death. Let vs not so
dwell vpon the thought of Heauen
or Hell's Eternitie, as what we doe
not more thinke of his Eternitie who
made them both; this, for the Diuells
and their associates; that, for the
Angells and the Elect. O eternall
Diuinitie! ô Diuine Eternitie! thou
art he whom I consider, and whom
I seake for; to thee onely it is that I
aspire: for without thee, the created
Eternitie would not bee, since it
doth not subsiste but by the eternall
essence of the essentiall Eternitie,
which is no other the God himselfe.
And yet further to purifie myne af-
fection, and bring it to its full perfe-
ction, henceforth I will not so much
loue

loue the Eternitie of God, as the
 God of Eternitie, though God be
 that same Eternitie, and that same
 Eternitie be God himselfe. And if,
 by the imagination of an impossible
 thing, one could be in Hell with his
 grace, his accursed Eternitie would
 not be dreadfull: nor is the Blessed
 Eternitie to be desired, but that e-
 ternall life is to see God eternally, eter-
 nally to depēd vpon him. O eternall
 God! who is like vnto thee, who is
 like vnto thee, who is like vnto our
 Lord God, who inhabites in the
 places aboue: And what Eternitie
 can be compared vnto his, from
 whom proceedes all Eternitie, seeing
 he hath made the ages of ages. O
 Great God, direct my wayes in thy
 presence, and make me walke before
 thee in perfection, that is, perfect, in
 such sort, my intentions, that for-
 getting myne owne interest, and
 nether staying my selfe in the blessed

or accursed Eternitie, I may onely
 looke after thyne essentiall Eternitie,
 which is thy selfe, to whom be ho-
 nour and glorie from generation to
 generation, for euer and euer, in the
 Eternitie of Eternities. Amen. bna

An aspiration of Hope.

LXXIII.

BVt ô Lord will it not be too
 great a presumption for a
 worme of the earth, to raise
 it selfe towards thyne infinite Eter-
 nitie, and promise himselfe one day
 in thy glorie, to be vnited therunto?
 Yea verily it were a manifest vani-
 tie, if a soule should persuaade her
 selfe, that of her selfe, and by the
 strength of her owne winges she
 could wind her selfe thither. But as
 of her selfe she can doe nothing, so
 together with thee, being fortified
 by thee, what can she not performe
 ô great

ô great God, since she holds her
 whole being of thy Grace? What
 may she not, what ought she not to
 expect from thy grace, since it is
 written, that *thy grace is eternall life*.
 And againe with what confidence
 must not her heart needs be encour-
 aged, when she shall cast the eyes
 of her consideration *upon the great*
price, and infinite merites of thyne
 eternall Sonne, ô eternall Father
 Sonne, who hath layed her open the
 way to Eternitie, not by the blood of
 goates or calves, but acquiring unto
 her by his owne blood *an eternall*
and plentuous redemption. O my soule
 what are we not to hope from the
 Mercy of so good a God, and who
 hath loued vs with an eternall and
 excessiue Charities: a Charitie so ex-
 cessiue, that he bestowed his owne
 Sonne, to be *the propitiation for our*
Sinnes. When we were dead by our
 crymes, his grace restored vs to life.

Our

Our Sauour dying vpo the Crosse,
did quicken vs by his death, and the
same reuiuour doth promise vs a like
resurrection; and ascending vnto
heauen, he goesto prepare vs a place
before the Throne of his glorie.
Which made the great Apostle wri-
ting to the Ephesians, say, that God
who is rich in mercy, for his exceeding
Charitie wherewith he loued vs euen
while we were dead by finnes, quickened
vs together in CHRIST, by whose grace
we are salued: and hath rayseed vs vp
with him selfe, making vs sit with him
in the celestials in IESVS CHRIST
shewing to future ages the abundant
riches of his grace, through his benigni-
tie towards vs in IESVS CHRIST.
And the Prince of the Apostles S.
PETER: Blessed be God, and the Father
of our Lord IESVS CHRIST, who
according to his great Mercy hath re-
generated vs vnto a linely hope, by the
resurrection of IESVS CHRIST from
the

the deade, vnto an inheritance incorruptible, and incontaminate, and that cannot fade conserued in the Heauens in you. For what ought not, those to hope for, who are inrowled, as members, in the mysticall body of the Holy Church, whose heade he is, being most reasonable, that the Champions should follow their Commander in his triumph, if they did accompanie him in his Combats vnder the Banner of the Crosse. You that haue followed me, said he to his Apostles, you shall be set vpon seates, in the Kingdome which my Father hath prepared for you in Eternitie. There it is, that the Ele&t like vnto Eagles, shall flocke about the bodie of the glorious humanitie of our Redeemour; and where, crowned with the crowne of Iustice, they shall lay them downe at the feet of this Labe Conquerour of the earth, and who vanquished the world. And if the
eternall

eternall Father hath giuen vs his Sonne, how will not he giue vs all things with him; especially since this Sonne hath the key of DAVID (key, Scepter of his Empire) vpon his shouldiers. A key with which he opens and none can shut. Behold, saith S. I O H N, what Charitie the eternall Father hath communicated vnto vs, *that we should be named and be his Sonnes: and if his Sonnes, his Heires also, Heires truely of God, and Coheires of CHRIST.* It was this holy hope, that moued the Psalmists heart so generously to lanch out, as by so many flightes; towards the blessed Eternitie. *Come let vs ascend into the Hill of our Lord, and into the house of the God of I A C O B.* Hope in him all yee congregations of the faithfull: for those that hope in him vnderstand the truth of his promises, & those that are faithfull in his loue, doe place their confidence therein.

Those

Those that hope in him shall not be confounded for ever: for such as put their confidence in him shall be no more shaken then the Mountaine of Sion; but replenished with ioy in the expectation of the eternall felicitie, they cryed out; I reioyced when I was told, that we were to goe into the house of our Lord. And indeed what is not a man to hope, of an infinite Bountie? what ought not one to expect from so solemne promises, and whose truth remaynes for ever? No Lord, neuer, neuer will I forget thy iustifications; for it is by them that thou hast given me life. I doe firmly belecue, that, if my soule doe constantly adheare vnto thee, thy right hand will receaue me, into thy bosome. O how happie are those whom thou hast chosen and taken as thyne, for they shall dwell in thyne eternall Court for ever and ever. Let's make no doubt of it my soule, he
that

that by his grace moues vs to tend
to this goale, will not forsake vs in
the midst of our course and in so
faire a way, but, since *his workes are*
perfect, he will heape grace vpon
grace, and will make vs happily ar-
riue at the Port and point of all con-
summation. O God draw vs after
thee, (sith it is thee alone whom we
search, and whom we couet in the
night of this life) and we will runne
in the odour of thy perfumes. Re-
ceauē vs according to thy word, to
th'end we may liue in thee; and of
thee; and confound vs not in our ex-
pectation, which is wholly in thee,
our vnchāgeable felicitie, and onely
Eternitie.

*A practise to engraue in our heart
the memorie of Eternitie.*

L X X I V.

IT is not all to sow, Athanasia;
but the principale thing is to
S reape

reape the crope. The *Theorie* is faire, like vnto RACHEL, but yet barren: but the *Practise* is fertile, like LIA, though lesse agreeable in the eye. It is not enough to make specious speculations: vnlesse our actions doe answere vnto them, all is worth nothing: yea they serue peraduentures to leade vs into ruine; for the servant that knowes the will of his Maister, and doth it not, shall be beaten with many stripes. All that say Lord, Lord, shall not enter into glorie, but those that shall obserue the heauely Fathers Commandements. To enter into the Marriage of the Lambe, it is not enough to haue the Lampes lighted, but there must be oyle in them too. Hell is full of the chaffe of good desires: but the Granarie of Heauen, receaues onely the wheate of good workes. Let vs descend therefore to the *Practise*, before we found the rétreate; and let vs put the

last

last finger to this DRAUGHT by spirituall *endeauours*; wherby to imprint deeply in our heartes, this wholsome memorie of Eternitie, be it the Blessed, accursed, or Essentiall. It is reported that the great TAMERLANE, who in his tyme was the scourge of God, and the terrour of the world, was wont in Camping himselfe before a Towne (which shut the Gates, and resolved to withstand the dreadfull forces of his troopes) to put out the first day of the Seige a *white Bannar*, in signe of pardon, mildnesse and mercy, in case they should freely reder themselues vp into his hands. The second day he caused a *reade one* be hung out, to signifie that in the cōposition, some of them should pay for it. But the third day he set out a *black one*, as a signe of his indignatiō, and to protest vnto them, that there was no place left to Clemencie; but that taking

the Towne by force, he would offer
 vp all the inhabitants victimes to
 D E A T H, without all respect to age
 or sexe. These three colours, Atha-
 nasia, wherwith D R A V G H T S
 are made (for ordinarily they are
 minuted vpon white paper with
 vermillion and blacke) doe represent
 vnto vs, those three standarts, and
 the reference which they haue to
 the three sorts of Eternities, which I
 haue deciphered vnto you. The
 white, as the ground, doth put before
 your eyes the *Essentiall Eternitie*,
 which is the proper essence of God,
 the eternall fundation of all created
 Eternitie. If we deliuer our selues vp
 to his loue and milde Clemencie,
 we may confidently expect from
 this *so soverene a God to them that seeke*
him, that white stone promised to
 the Elect in the Apocalipse, which
 shall be a *better marke* of the reward
 of eternall saluation, to such as haue
 whitened

whitened their soule in the blood of the Lambe. The rede colour, which conteynes light in it, and is the colour of the Rose, doth prefigure vnto vs the *Blessed Eternitie*, where the *Roses* doe neuer fade; and where the Elect behold the light of the *Diuinitie* in the light of *Glorie*. But withall this bloodie colour doth intimate, that none arriues at this Felicitie, but by the price of the blood of the *Lambe*; and that through the fire and water of many tribulations and sufferances, They shall be saued, according to the *Apostle*, yet as by the fire, of anguishes and labours. But alas how nakedly doth the black colour, a colour of mourning, sadnesse, and night, represent, that accursed *Eternitie*; wherein, are exterior darknes, without all hope of day; where are gnashings of teeth, and the rest of the Calamities, which rudely and weakely we haue drawn. O *Athanasia*,

to th'end that those bannars, no lesse
daunting then the Archangell's
trūpet; or rather, to th'end that that
which they represent, may neuer
depart out of our view: and that this
thought may not be blotted out of
our soule, make a full resolution to
exercise your selfe in the ensuing
Practises, Sithens *Habits* are not be-
gotten in vs, according to all Philo-
sophie, but by often iterated *Actes*.
If your heart be truely touched with
a desire of eternall saluation, it will
be like vnto the Saylers needle tou-
ched with a Loadstone, which turnes
continually towards the North, so
your thoughtes will incessantly di-
rect themselues towards Eternitie;
now, towards the Blessed; now,
towards the Accursed; now, towards
the essentiall, this last imbracing the
two former, as the Firmament the
inferiour Spheares. And though the
methode which I am about to pro-
pose

pose vnto you, to helpe to stay your mynd vpon this Obiect, may seeme at the first sight verie simple, I would aduise you, not to dispise it for all that, as did N A A M A N at first the aduise of the Prophete, to wash himselfe seauen tymes in Iorden, if he would be deliuered of his leprosie. Call to mynd, that the matter of the Sacramentes, which are the instrumentes of Diuine graces, is verie simple and common, yet vnder the vaile of so slender appearances, ly hid, the infinite treasures of wisdom and Goodnes. Why, euen the Scripture it selfe sends vs to Pismires, litle birds and flowres to gather from them profitable lessons and instructions. Take then for your first PRACTISE (if I may haue beleife with you, that which hath brought a wonderfull profit to some soules of myne acquaintance) to thinke as often of Eternitie, as you

heare the cloke strike, night or day.
 Let this sound put you in mynd,
 that stepp by stepp you doe so ap-
 proach to your end, that by an in-
 sensible progresse you drawe neere
 your graue; which ought to be the
 Gate of Eternitie. And then soaring
 in spirit beyond transitorie things,
 which doe vanish as a shade, aspire
 to that blessed Eternitie, not subiect
 to the measure of tyme, which is the
 course of the Sunne or the **P R I -**
M V M MOBILE, and say: when
 shall my feete be established vpon
 the liuely Rocke, that my stepps
 may no more slide, and that the fir-
 mament being as a pauement, I may
 walke vpon the face of the starrs.
 This will come to passe, my Atha-
 nasia, if you doe carefully, and duely,
 manage the houres and moments,
 of which we are about to speake:
 and if, while tyme serues, you will
 doe good deedes, which doe ad-
 dresse

dresse and bring vs to Eternitie.

For the *second* PRACTISE take those three tymes, The morning, Noonetyde, and Euening, wherof DAVID makes mention, saying: In the *euening, morning, and the midst of the day*, I was myndfull of God. And to helpe your memorie, be attentive to the ANGELVS DOMINI BELL, which doth admonish vs to recite three tymes the Salutation of the Angell, in honour of the Misterie of the Incarnation of the Sonne of God: and ioyned to this pious custome the memorie of Eternitie, by thinking, that the Immortall became mortall, and the Eternall for your saluation did subiect himselfe to *Tyme*, in vniting his Diuinitie to our humanitie. How good occasion doth the descent of the Sonne of God into earth administer vnto you, to rayse vp your selfe to Heauen, and there to seeke a per-

manent Citie for euer, in the holy Sion. Vndertake this holy exercise by taske, and for the space of some dayes; to th'end that custome may beget in you a habite, frequently to thinke of Eternitie.

For the *third* PRACTISE: oblige your selfe by a firme pourpose (yet without vow) to say euery day at some houre most comodious for you, three PATER NOSTER'S. And in reciting them, to thinke of the Blessed, accursed, and essentiall Eternitie, which is God. Vniting your selfe to the last by Loue: by desire to the Blessed: detesting the accursed, rather by the correction of your manners, and amendment of life, then by emptie words. For as we come not to the celestiall Eternitie without *doing good*; so we auoyd not the accursed, but by *flying euill*.

When you recite your beades, or the Crowne of our Blessed Lady, a
prayer

prayer very familiar to all those who make profession of pietie. Let this crowne of flowres, put you in mynd of the flowres, which neuer fade; wherof the Garland of Eternitie is wrought. Let the round forme of this Crowne make you myndfull, that the Sphearicall figure which hath nether begining nor end, is the Symbole of the essentiall Eternitie, which neuer had begining, nor shall euer haue end. This you may vse as a *fourth* PRACTISE.

None can liue like a good Christian, who doth not twice a day, at least, wind vp the Cloke of his heart, and thinke of his wayes, to witt, *in the morning and euening*: These are two tymes, which he that desires to liue according to God, and to direct his footsteps in the pathes of Peace, ought neuer to omitt. Take then some litle part of that tyme, to cast a looke vpon Eternitie, that totall

cōtinuance, which is neuer followed
with euening nor morning. And
beseech God Almighty, that you
may so passe through temporall, that
you may not loose eternall things.
This shall be a *fift* PRACTISE for
you. Lets passe to

Other indenuours.

L X X V.

T Here is nothing so frequent
in the mouth of Christians,
Athanasia, as the Prayer
which our Lord and Maister made
to direct vs to his heavenly Father,
according to his words and spirit, to
thend that hauing his will in our
mouth, we might be heard *for the*
reuerence of it. If you will beleue
me, as often as this holy Prayer shall
passe through your lipps, you shall
call to mynd the *Essentiall Eternitie*
by apprehending that you speake to
the

the Eternall God. You shall thinke of the *Blessed Eternitie*, in making this petition: *Tby Kingdome come:* and of the *accursed Eternitie* in pronouncing that other: *Deliver vs from euil*, since it is the collection and fulnesse of all euils. And let this aduise passe for **THE SIXT ENDEVOVR OR PRACTISE.**

You may doe the like when pietie shall moue you to salute the Blessed virgine in the words of the Angell, and the Church. And when as you shall beseech her to assiste you, by her intercession in the houre of your departure out of this life, call to mynd that this houre shall be the tyme, and instant, which shall decide your Eternitie. A moment, in which you will stand in great need of her assistance, to auoyd the perills of Hell, and to acchiue the Land of the lueing. Let this be the **SEAVENTH PRACTISE.**

I say

I say the same of the Apostles Creed. When you recite it, waigh the Articles therof in the waights of the Sanctuarie. *The Communion of Saintes* of the Triumphant Church, with those of the Militant, And *Life everlasting*, and they will serue you as MEMORIALLS to engraue in your soule the Memorie of Eternitie. Behold the E I G H T P R A C T I S E.

Whether you assiste in the solemnesong of the Diuine Office; or you recite your *houres* apart. Remember, that for diuers reasons the holy Church hath ordayned, that these two versicles should be added to the end of euery Psalme, *Glorie be to the Father, and to the Sonne, and to the Holy Ghost. Euen as it was in the begining, and now and euer, &c.* And that amongst the others, this is not the least prowrefull, to imprint the memorie of Eternitie in the mynds of

of the Faithfull . Take this for a
NIGHT PRACTISE. T S 2 3 M

The Jewes, that they might continually remeber Gods law, carried it about with them; yea wore it even before their eyes written vpon *Phylacteries* or peeces of parchment: Vnderstanding literally certaine passages of the auncient Couenaunt, wherby it is commanded, that one should alwayes behold them, that is, that one should haue them as rules of their actions. I would to God, that Christians were as carefull to haue still before their eyes the eternall Ghospell, and to that effect, they had painted Tables in their houses, to renew the memorie therof. I know some personages, who to this purpose, caused the words of a Prophete, to be written vpon the chimney of their chambers in letters of Gold, WHO IS ABLE TO LIVE FOR EVER IN A CONSUMING FIRE, AND

424. A D R A V G H T
AND AMIDST ETERNALL FLA-
MES ? This is facile and Fruitfull,
and shall be counted for the TENTH
PRACTISE.

An other memoriall of Eternitie.

L X X V I.

BESIDES these former PRACTISES which are very familiar, I will yet bestow vpon you, Athanasia, a verie facile Memoriall, to make you thinke of Eternitie vpon euery occasion. It is the vse of Aspirations, or Reflections, which the Doctours of spirituall life doe so highly recommend, to such as desire to liue piously, and according to God. If you will please to make vse of it, you will shortly find by experience, that all things will rayse you towards God, who is the essentiall Eternitie, wherein you will represent vnto your selfe the differet

Idea's

Idea's of the *Blessed* or *accursed Eternitie*. All the creatures being as so many Mirrours vnto you, shall discover the Image of the Eternall God. And which way so euer you turne your selfe, the inuisible and eternall God shall appeare in *visible and temporall things*. All that can fall within the knowledge of your senses, shall beare you aboue your selfe to him that *passeth all vnderstanding*. Or at the least, you may make reflection vpon the eternall delights or colours, which doe attend you in the *blessed* or *accursed Eternitie*, according to your comportment in this life. And to afford you some smale scantling of that so familiar an exercise to those that are conuersant in the knowledge of Saintes: As oft as you shall behold this vniuersall obiekt of heauen and earth, which was S. ANTONIE's great booke, wherein he read in capitall letters the

Au-

Authour's greatnes, whom all this admirable fabrike cost but one smale word, what will hinder you to say with D A V I D, O Lord how wonderfull is thy name through all the world: thy magnificence is extolled beyond the Heauens; Heauens *which are but the workes of thy hands:* Heauens which shall passe, *while thou shalt still remayne thy selfe,* since thy beeing is Eternitie it selfe.

In contemplating the fundtie beauties which God hath dispersed in the world, rauishing the beholders eyes with admiration, let vs say with an auncient Father, if God permit the use of so many goodly things *euen to his enemyes, what will he reserve for his friends in the life to come?*

In beholding the Sunne, the world's onely eye, the fountaine of light, from whence all the other starrs borrow their brightnes, doth not occasion present it selfe, in which

we may consider the increated light of that God, who is all light, and whom darknes cannot obscure, who doth inhabite an inaccessible light; who is the *Sunne of Iustice*: who is the true light, by which euery one coming into this world is enlightened. And to lift vp our thoughtes towards the Sunne of Iustice, the Orient from aboue, towards that heauenly Citie which stands in need of no Sunne nor Moone, because Gods brightnes doth lighten it, and its Lampe is the Lambe.

When the day doth enlighten vs, and discouer vnto vs so many beauties which the nightly vayle doth hide from our eyes: Alas, may we say, when shall the faire *day of Eternitie* appeare, which shall be followed by no night, and where we shall see the light of the Diuinitie in the light of Glorie?

And when the night, mother of sleepe

sleepe and rest, shall spreade her
 darke mantle, all besett with starrs,
 ouer the face of the earth, if we de-
 sire to with-draw our thoughtes
 from the sad night, of the accursed
 Eternitie, marked in the Scripture
 with the name of *exteriour darknes*, a
 night which shall neuer see the day
 of Grace or Glorie, what shall hinder
 vs, in beholding so many torches
 which sparkle in those celestially
 vaultes, vpon a cleare night, to pro-
 pose vnto our selues the Blessed, who
 shine as starrs for perpetuall Eterni-
 ties, differing in blesse & brightnes,
 as one starre differs from another.
 Why may we not also contemplate
 the *essentiall Eternitie* of God vnder
 this Symbole, since it is written, he
 set his signet vpon the darknes. That
 his night is as bright as day; and his
*darknes shineth like light. So shall the
 night afford vs a gratefull light. And
 during the obscurities we shall lift*

vp our hands towards the holy places, blessing our Lord, till our chage shall draw neere, and that we shall see him no more after a darke manner but face to face.

If the Sunn's course within his annuall circle, shewe vnto vs the diuersitie of seasons, the floures of the Spring, and the fruities of the fall; may not these things bring him vnto our consideration, who is the *flowre of the fild*, and the *lilie of the vally*, whose *lilie* is most flourishing; him, in a word, who is the *fruite of life*, the fruit of the blessed virgins wōbe, the Sonne of the Eternall God; whose *flowres* are *fruites of honour and honestie*. And the seasons of Summer and winter in the distempered excesse of their heates and cold, are they not figures of that infortunate Eternitie, where the damned passe out of icie waters into flames?

If we looke vpon the Elements
wherof

wherof all the mixt bodies are composed, doe not *earth* and *Fire* prefigure vnto vs the accursed Eternitie, since the earth conteynes the fire of Hell with in its Center, which shall neuer be extinguished. And are not the *Aire* and *Water* a picture of Paradise where the Blessed doe flie and swimme as foole and fishe in the essentiall Eternitie? Is it not written, that the Elect, after the Doome of the last Assises shall be taken vp into the ayre after I E S V S C H R I S T? and that in heauen they shall *drinke of the torrent of pleasures eternally*, and swimme in those impetuous floodes, *which doe make the City of God royfull?*

Whether we make reflection vpon our owne or other mens liues; or whether we consider in an others death, the picture of our owne, which we cannot escape: is it not a iust occasion to thinke of the life which shall

shall neuer dye, and of that second death, which shall neuer liue, although indeede it can neuer dy nether?

If, according to the Apostle, we may eate and drinke to God's glorie; why may not we also in taking our repast thinke of the facietie, which we hope for in his glorie, when, as most happie children of the Deitie, we shall be set at our heavenly Fathers table, fed with the same foode with himselfe, because we shall enioy the same Beatitude, by which God is happie: for being happie of himselfe, in himselfe shall be our eternall happines, when we shall be made partakers of him, made like vnto him, cōformable to his Image, and (to vse the rearing of the holy Scripture) partakers of his Diuine nature.

While we take our repose in our bedd, why may we not thinke of him.

him that is eternall: and reflect vpon the repose which he prepares for vs in Eternitie, if in the tyme of this mortall course we fight lawfully for him. O God, thou art my repose for ever and ever, I haue made choyce of the bosome of thy goodnes to remaine therein eternally. Who will giue me the wings of a Dove to flie vp to that assured repose; and to passe into the place of the admirable Tabernacle euen vnto the house of God?

We may intertaine our selues with the same thoughts vpon Sunday, the day of rest and repose: seeing we are commanded to cease from corporall labours, to be free to contemplate the Diuine Goodnesse, and that delicate Saboath, which the Saintes enioy in Eternitie; for there it is, saith the holy Ghost, that they rest from labours, and where they reape in ioy, what they had sown in teares.

Vpon

Vpon festiuall days, whether it be of the mysteries of our holy Fayth, or of the solemnities of our Sauour I E S V S, of his holy mother, or of Saintes, can we be employed in a better thought, then with the desire of imitating them, to meet them in Eternitie, by walking in the pathes which they haue marked vs out? For in vaine should we boast that we are *members of I E S V S CHRIST*, and *children of Saintes*, if we refuse to walke as they haue walked; that so following their example, we may come to be made worthy vnto the part of the lot of Saintes in the light of eternall felicitie. Vpon worke dayes, which the Church Office calls *ferialls*, we are to thinke, that none comes to the eternall *Ferialls* but by labours and sufferāces. Wherevpon the Scripture counelleth vs to walke towards goodnes while the day lasteth, and carefully to put our

T

hand

hand to the worke, while tyme is fauorable, and the day proper to worke our saluation in.

Whether we be sitting, standing, or walking, euery posture of our bodie represents Eternitie. Sitting should reduce vnto our memorie the emptie Seates of the Angells fallen from Heauen, which remayne for vs to fill and *repaire their ruines.* And the Seates also prepared for those who are to iudge the world together with our Sauour. If we stand, let vs thinke of that which the Psalmist saith, *we were straight vpon our secte in thy porches o Hierusalem.* If we walke, at euery steppe we are to be myndfull to aduance *in the way of Hierusalem.* And that *not to goe forward in the way of God is, to goe backward.*

In attireing our selues let vs thinke of the Blessed, who are inuested with light, as with a garment: and of those
pure

pure creatures, which in Heauen follow the Lambe where euer he goes, in habites which put downe the snow in whitensse. O God may we sigh out, when shall we be clad with thy selfe, inuested with IESVS CHRIST, adorned with the wedding garment, and be admitted to the eternall banquet of the marriages of the Lambe.

When we heare the word of God preached vnto vs by the mouth of the Preacher, why should not that word of God, stirre vp our hearts to that God W O R D, to that word eternall, an essentiall W O R D eternally vttered by the Father, the Splendour of his Father-hoode, Light of Light, Image of his substance, towards that W O R D in whom all things were made, and who hath truely the words of life, and life everlasting. O Diuine, sacred, and essentially eternall W O R D, it is of thee as of their true bread, that the Elect

doe feed in Heauen, thou art he,
whom they preciously conserue in
their heartes. O Truth of God, o
God of T R V T H thou remainst
for euer. *Heauen and earth shall passe,*
but this eternall W O R D shall neuer
passe.

When we assiste in the Diuine
Office, and prayse God in the midst
of his Temple, why may not we
excite our heartes towards that per-
fect prayse, which God himselfe
doth giue vnto himselfe in Eterni-
tie: or to that which the Angells
and Elect doe render vnto him in
Heauen, when they call him thrice,
HOLY, in so graue a tune, and so full
a musike, that the gates of Heauen
are moued in it. Benediction, praise,
and vertue be to him who is seated
vpō the Throne, and to the Lambe,
who hath redeemed vs in his blood,
frō euery Tribe, people, and nation,
and hath placed vs in his eternall
King-

Kingdome. But principally when we are present at the CATHOLIKE SACRYFICE, wherein the Lambe without spote *who takes away the sinnes of the world*, is offered to his heauenly Father, in an *unbloodie* manner. O God then it is, that we ought with all the Court of the Church Triũphant, to incense the holy Alter, with *incense everlasting* in an humbly louing adoration, *which riseth vp as an incense burnt before the face of God*. Then it is, that we are to doe our duties to him, *who is Preist for ever according to the Order of MALCHISE-DECH*: and who being an eternall Bishoppe, not needing to pray for himselfe, yet made his entrie into the Sanctuarie of Eternitie, not by the blood of beastes, but by his owne, *offering himselfe vp to his Father an oblation for the sinnes of all mankind*.

Like as all things seeme yellow to such as are sicke of the ganders;

T. 3. and

and as that which is seene through a coloured glasse, doth appeare to be of the same colour: So when a soule hath accustomed it selfe by frequent aspirations to thinke of Eternitie, euery thing, be it what it will, recalls this Obiect to her memorie. The beautie of Townes, and Palaces doth presently represent vnto her the riches of the incomparable Hierusalem, such as it is described in the Apocalipse; and that Palace of the Diuinitie far other then that of DAVID and SALOMON, which the Scripture doth so richly describe. An old Hermite beholding the Roman TRIUMPHES in their magnificall Pompe: what shall the triumphant Hierusalem be, quoth he, if such splendour and glorie be seene euen in earth? O Lord, will we say with the Psalmist, *how happie are they that liue in thy house, far beyond those that liue in the Tabernacles of Sinners!*

O how

O how goodly are the *Tentes* of *IACOB* for euer! how the Mansions in the house of the Heauenly Father, are diuersified, and desireable! How amiable are thy Porches, ô *Lord God* of *Vertue's* my soule is transported in consideration therof!

These worldly magnificencies which we dayly see, ought to be so many ladders to a good soule, to ascend to those that are eternall, which are onely to be found in his Abode, who is *great and laudible in his holy Citie, and his eternall Hill*, whose greatnes is infinite. The sight of humane miseries will make the like impressiô in her by sending her downe to *Hell alive*, to behold there, calamities incomparably greater, in their extremitie, and eternall continuance. Yea if she behold malefactors led to execution by humane Iustice, it makes her thinke of the eternall Iustice of God, which is in-

licted vpon the damned, without all hope of ease or deliuerie. Nay if she doe but see a beast die, she is moued to pittie those poore creatures, whose Felicitie expires with their life.

If she take into her consideration the great ones of this world, that which is written occurs vnto her mynd, that *the Powrefull shall be powerfully tormēted*. In beholding Kings and Princes she doth rather pittie then enuie their condition, when she calls to mynd, that *they shall die like other men*. That all *their glorie shall passe as the floure of the feilds* and that their Diademes and honours of so short standing, hath nothing comparable to that Kingdome, where the King of Kings raignes with his Elect, whom he makes participant of his Royaltie, but a Royaltie that is euerlasting, a Kingdome that knowes no end.

If she

If she cast her ey downe vpon the poore and litle ones, who are here below the refuse of the world, and the scorne of men, she apprehends them happie, because to them, as to a poore LAZARVS, an eternall Kingdome is promised.

If warre and peace occurre vnto her thoughtes, they doe forthwith draw with them the memorie of both the Eternities. The accursed, where there is a continuall warre without Peace: The Blessed, where there raynes a happie Peace without all feare of warre. Yea hereby, she falls vpon the Essence of that eternally great God, who in the Scriptures, is sometymes styled the God of Peace, sometymes the God of armies, and reuenge.

The sight of the Sea, floodes, riuers, and fountaines, make her remember the same: for she thinkes of the fountaine of Paradice, of the

T. 5 source

source of life springing towards Eternitie; she thinkes of the flood of the Citie of God, and of the infinite Ocean of the essentiall Eternitie, of the eternall essence : whose is the Sea, saith D A V I D, and who made this vaste receptacle of waters.

In what estate soeuer, a soule that is seasoned with this holy exercise, be, whether in prosperitie or aduersitie, in ioy or greefe, in consolation or desolation, in priuation or fruition, in pleasure or paine, in sickness or health: be she in grace or disgrace with the world, in plentie or want, be it amidst riches, or in the presse of pouertie, *all doth cooperate to good.* And all this placeth Eternitie before her eyes, beholding the accursed, in afflictions; the blessed, in contentment: and the eternall God in euery thing, & euery thing in the eternall God. To whom keeping an inuincible fidelitie, in the various change
of

of things, she pronounceth courageously with the Apostle, *whether we live or die we are our Lord's. I will blesse him at all tymes, his praise shall be continually in my mouth*. Whether he draw vs vp to Heauē, or he depresse vs downe into the Abisses below; whether he doe mortifie, or quicken vs, his loue shall be so strong vnto me (*loue which is more strong then death or Hell*) that nothing shall euer be able to separate me from his charitie. Yea she will rather be vnmyndfull of her selfe, then forget this deare Hierusalem of that Eternitie, wherein she hath cast the Ankre of all her hopes, and of her saluation. Exercise your selfe therefore frequently and faithfully in this Practise of Aspirations and Iaculatorie Prayers, which are so familiar to all those that professe true pietie: and you will find by experience, that as by meanes therof you come to see God in all

T. 6

things,

things, so shall you easely discover
therby in euery thing the Blessed or
accursed Eternitie (since Fortune
and misfortune are the two basons,
or rather the two Poles of this life,
and the two Caskes or tunns, of Pro-
vidence, according to that auncient
Philosophers conceipt) or at least to
contemplate therein the essentiall
Eternitie, which is God, the Center
wherin all our desires and aspera-
tions doe end.

*The moments wher vpon Eternitie
doth depend.*

L X X V I I.

O God, Athanasia, what am I
about to say, this Eternitie
which shall neuer haue end,
is not yet, in respect of vs, without
begining, and it is that which the
Diuines call *Ewiterntie*; for God a-
lone, being his owne Eternitie, is
without

without beginning or end. But all other creatures who were made in T Y M E had a beginning; yet true it is that both Angells and men shall be eternall, marrie, in the tyme to come, for they had a beginning, and were not from all Eternitie. Now as we haue had a beginning, and shall haue no end, (whether our wicked life doe precipitate vs. into eternall punishments; or our good endeauours, assisted by God's grace, make vs a way to eternall life.) So our passage to the blessed or accursed Eternitie, depends of *a moment* as of its principle. O Athanasia, how attētiue ought we to be to vnderstand that dreadfull moment whervpon depends our Eternitie. If you aske me which it is, I will discouer vnto you, in the next *stroke*, that it comprehends all the moments of this mortall life. But as in a plentious heruist, there are alwayes some eares of
of

of corne more notable then the rest; and amongst the starrs, those which are neereſt the two Poles are the most remarkable; so amongst the moments of which our mortall life are composed, I would wish that we should haue a principall care of the two, of which I am about to speake. The first is the precious moment in which the Diuine grace doth touch our hearts, called by the Scripture the *tyme of our visitation*, a moment of such importance, that being rightly receaued, it is the blossome of our blessed Eternitie, but being ill managed, it is the beginning of our accursed Eternitie. Woe be to thee, said our Sauour weeping, o Hierusalem, because thou hast not *decerned the tyme of thy visitation*. O God, Athanasia, how we shall be astonished, when before the Tribunal of the iust Iudge, where we must all appeare, we shall heare our selues.

selues accused of so many negligences, for that we haue ether despised the Diuine inspirations, or that we haue abused so many heauēly graces which *could haue giuen vs life, if we had bene deade by sinne; or life more abundantly, if we were already in grace;* according as it is writtē. How much was that slothfull louer of the Canticles greened, when she perceived that her Spouse was past by, who had stood at her Chāber doore quaking with cold and beseeching entrie by so many louing inuitatiōs, and aduantagous promisses? She riseth, but to late; she runs full of desolation into diuers places, but findes him not, till after a thousand and a thousand labours, affrontes, & reproches. But what a heart breake shall it be to the reprobate soule, when after her condemnation she shall clearly see, how many occasions of working her saluation she had neglected;

glected; and how many meanes she had to free her selfe from the torments to which she shall see her selfe adiudged for euer? *We senselesse*, say the damned speaking of the Elect, *esteemed their life* (who wrought their owne saluation) *madnes*, themselves, dasterous and dishonorable, but now we see, their *lot* is in the inheritance of *Saintes*. On the other side, what a consolation shall it be to thee Blessed, when they shall consider, that their well imployed moments of affliction in earth, had wrought in them an eternall waight of *Glorie*. Let vs, therefore be carefull of our selues, Athanasia, Let vs marke what our Sauiour speakes in our hearts, and doubtlesse we shall vnderstand words of Peace, and reconciliation. *Blessed is the man that beareth him, and watcheth at his doores dayly*, which we doe, when we are carefull to gather vp his inspiratiōs,

as the dropes of a heauenly dew which begets precious Pearles in our hearts, and the holy vnions of our soule with God. Let's still be on foote, and as it were, stand Sentinell vpon our wayes; let vs thinke in what sort we walke, let vs turne our feete into the *Pathes of the Diuine Lane*. The SECOND MOMENT is that which makes a separation betwixt our soule and our body, that is, the instant of our departure out of this life, a moment which is our last, and is to be iudge of all those that went before. For as the Tree remaines for euer where it falls; so shall we continue for euer in the state in which we are found in the instant of our death. And such as God shall find vs then, such will he iudge vs. For if all this life be but a waying to Eternitie, death is to be tearmed the doore of Eternitie, yet a double doore, passing the good to feli-

felicities; the wicked to eternall misery. And if PHILIPPE MACEDO, to conteyne himselfe within the bounds of temperance and modestie in his Kinglike greatnes, made a Page aduertise him euery morning that he was a Man, and consequently, *mortall*, least he might haue framed some immortall cōcept of himselfe: How much more ought a Christian, continually to call to mynd that double Eternitie, which attends him after death.

The present moment.

L X X V I I I.

B Vt besides these two moments which I haue proposed vnto you, Athanasia, I doe so much desire that you would attend, and applie your selfe to the consideration of Eternitie, that I would wish from my heart, that all the moments
of

of your life were employed in that exercise; that I might apply to you that of the Prophete, you are a *nightly Sentinell of this life*, and might one day see you, amongst the *wise Virgins* in the eternall banquet of the marriage of the Lambe. I could wish that at euery breathing, you would cast an ey towards Eternitie; that at euery beating of a pulse, euery thought, word, action, you would make some reflection vpon a subiect of such importance. It is said that the weaknesse of Antiphieron his sight, making the ayre become as thicke as a mirrour vnto him, made him continually see his owne shape: and I wish to God, that the force of your sight were so persing; that in all things you might behold the picture of Eternitie, according to the methode I haue proposed vnto you. For when all is said, if you desire indeed to know, the moment wherupon the

the good or bad successe of your Eternitie depends, I will assure you, it is **THE PRESENT MOMENT**. Enter therefore into your selfe by a wholesome inuersion, returne into your owne heart, make a visite in the Hierusalem of your interiour man *with the lampe* of a sincere examen. Consider in what state you stand. Whether you are not in the state of disgrace, and *set in the chaire of pestilence, and in the region of the shadow of death and darknes of sinne*. Giue care vnto the voice of grace which cryes out vnto you, *ryse thou that sleepest, and arise from the dead*, and **CHRIST** will illuminate thee: he is the true light which doth illuminate euery man that comes into this world, and he that followes him walkes not in darknes. This Sūne of Iustice makes his beames shine vpon the good and bad. Open thyne eyes, and receaue his splendour, and be not rebellious against

against the light. *Why wilt thou perish
 o house of Israel? approach vnto him
 who is the light of the world, and thou
 shalt be enlightened, and thy face
 shall not be confounded.* He shines in
 euery tyme and place, and none is
 able to hide himselfe from his heate,
 or light. He is a Sunne that doth
 continually send out his rayes, we
 need onely to open our eyes, and
 euery moment they shall be filled
 with light. I stand at the gate, and
 knoke, saith he, and if any one open
 vnto me, I will come vnto him, and
 will take my repose and repast with
 him, for I will suppe with him, a
 repast, Athanasia, to which repose
 doth immediately follow. In euery
 instant of your life, these words are
 spoken to your heart. *The night is
 past, the day is come, lets vs cast of then
 the workes of darknes, and let vs put on
 the armour of light, that we may ho-
 nestly walke in the light of Grace.*

You

You know what the Poetes *learned fables*, teach, touching OCCASION, and how one is to lay hold vpon her, she passeth like lightning, in the twinckling of an eye, and being past, in vaine doe you call, or endeouour to stope her, since she is balde and affords no hold; and with all deafe and inexorable to such as recall her. If you heare me, saith our Lord by a Prophete, you shall eate the pleasant fruites of the earth, but if you heare me not, I will destroy you, and will laugh at your *destruction*; for I am a strong and ielous God, and make such disdaynefull as disdayne me. When I come to a soule I will be receaued; and when I come in qualitie of Spouse, I desire to be met; and that my grace be not receaued in vaine. My spirit shall flie the dissembler, and such as doe not receaue him; so as is be-
seeming that sweete guest of the soule.
 And

And though I operate all the good which is in the soule, yet will I that she cooperate, performing a parte of the way, or at least admitting my fauours into the bosome of her consent, and remembrance. I will giue sight to the blind, but I will also haue them to demand it. I will willingly cleanse the vncleane, yet will I haue her endeouours in recurring to my Goodnes. I will willingly giue the pappe, marrie vpon condition that she shall sucke it. I will freely enlighten, yet will I haue her to receaue my light. I hate those remisse and drowfie soules who prolong their conuersion from day to day, and who of their owne part will doe nothing: for though I created them without them, yet without them will I not saue them. I will create in them a cleane heart, and renew a right spirit in their bowells. I will render vnto them the ioy of my
salua-

saluation, and confirme them with my not
principall Spirit, yet of their part I sai
will haue them to put of their old to f
 A D A M, with his ill customes, and del
 put on the new, accompanied with sem
Justice, Sãctitie, and Truth. Thus it is, day
 Athanasia, that our Sauour speakes dair
 to the soules, which seriously and of r
 duely thinke of their cõuersion, and is n
 Eternitie. Euery moment he vseth shal
 these kind of discourses in the bo- fian
 tome of our heart. Lets be good ow
 husbands therof. If this day his voice ano
 found in your eares, waxe not hard Kno
 hearted, for other wise, if you will mor
 not acknowledge his wayes, he will selu
swear in his wrath, that you shall neuer con
enter into his eternall Rest. Sluggard Cre
 how long wilt thou sleepe & how the
 long, ô yee heauie hearted, Will you the
be in loue with Vanitie, and seake after cupi
a Lie. Are you ignorant that the Spir
 Goodnes of God, hath long enough uery
 expected your repentance, doe you a ga
 not

by my not know what an auncient Father
 saith, that the *Holy Ghost* is an enemye
 to slothfulnesse and delays? Doe not
 delay your conuersion, saith the wi-
 seman, nor deferre it from day to
 day, least you be preuented by a sou-
 daine death, and wishing for tyme
 of repentance, you find it not. Who
 is not to day fit for his conuersion
 shall be lesse fit to morrow, because one
 sinne, saith S. GREGORIE, by its
 good owne waight, waighes vs downe to
 another, *one Abisse inuoking another.*
 Know then, Athanasia, that euery
 moment is proper to couiert our
 selues vnto God. And what is a true
 conuersion, but an auersion from the
 Creature, and a returning towards
 the Creatour, that is, a contempt of
 the world which *passeth with its con-*
cupiscences, and an application of the
 Spirit to eternall things. So shall e-
 uery present moment serue you for
 a gate, by which you may passe from
 not

The eternall doome.

LXXIX.

ANd here it is, my Athanasia, where I am to imitate the torch, which being vpon the pointe of dying out, casts the greatest light for before I finish, and put the last finger to this Draught, I must send out fire and flames: which I will doe, by proposing vnto you, the most forcible and efficacious motiue that cā be imagined, to cause you to thinke continually of Eternitie. And what is this sharpe spurre, Athanasia, but *the definitiuely eternall Sentence*, which the iust Iudge of the *liueing and the dead*, shall pronounce in his generall Iudgemēt at Doomes day, when he shall make an eternall seperation betwixt *goates and the Lambes*;

Lambes; the choyce wheate and darnell;
the wicked and the iust? And if S. HIEROME had so deeply engrauen, in
his heart, the memorie of the resur-
rection of the deade, which shall be
performed vpon the sound of the
last Trumpet, that at euery moment,
whether he waked or slept, he ap-
prehended that he heard that voice
of terrour: *Rise ô yet deade, and appeare
before the Tribunall of the lineing God:*
how much more reason haue we to
thinke of the issue and conclusion,
then the preparation of this solemne
Iudgement, since the sentence doth
irreuocably decree what shall be-
come of vs for all Eternitie: Before
and aboue all things, said PACOMIVS,
let vs keepe before our eyes the last of
all the dayes: and all the moments of our
life, let vs thinke, and thoroughly thinke
of Eternitie. A remarkable Sentence,
and euen worthy to be engrauen with
an iron penne, not onely, in a plate of
leade,

leade, but in the hardest marble and
flint stone, as said the good Iob. The
mother of Simphorian said vnto her
sonne while he was haled vnto Mar-
tirdome, *my deare child, the fruite of*
my wombe, the beloued of my vowe,
turne thyne eyes towards Heauen,
consider him that raignes there for
euer: renounce him not for a mo-
ment of life: the paines of death will
quickly be past; but the reward shall
neuer end. And S. FRANCIS, to
encourage his Religions to the lin-
gering martirdome of a religious
life, said vnto them; Bretheren, great
are the things which we haue pro-
mised vnto God; yet infinitely greater
things, God hath promised vnto vs.
The labour is short: the reward is
eternall. The pleasure doth pass by;
the paine is permanent. Many are
called, few are elected, & euery one
receaues according to his workes.
But especially at that great day,
which

which is the iudge of all the rest, euery one shall be rewarded according to his workes; and God shall reueale that which is shut vp in darknes, and shall manifest *the secretes of hearts*. A day so dreadfull, that the powres of Heauen shall be moued; the Angells shall quake with feare, when the Almighty shall come to *iudge the world*. It is not my pourpose, Athanasia, to entertayne you with the horrors of that day, which would require a whole volume. I will onely place before your eyes the eternall Ghospell, or rather the irreuocable sentence, which shall proceede from his mouth, who shall iudge the people in equitie, who shall iudge nations; and to whom his Father hath giuen all iudgement in heauē and in earth, and which shall issue from thence like lightning and thunder, farre more dreadfull then that which did appeare vpon the

toppe of the mount Sina, when our Lord deliuered his law vnto Israel, by the hand of MOYSES Mediatour betweene God and the people. O Saviour of the world, thou shalt be then *a lambe Dominatour of the earth*, to the good; but to the reprobate a *roaring Lion*. When the Lion begins to roare in the Forrest, there is neither passinger, nor yet wildebeasts, that doe not quake, and hide themselves. O how shall the damned dread thy voice resembling that of *thy thunder in the wheele* of thy furie, since they shall inuoke the mountaines to fall downe vpon them, to hide them before the face of thy wroth; for who knowes the force of thyne indignation: or who is able to somme vp the effectes therof. How penetrating shall the two edged sword be, which shall proceed from thy mouth, whilst thou shalt thunder out against the eternall doome,

doome, which shall reach euen vnto
the diuision of their soule and their spirit,
of their ioyntes also and their marowes.

GOE YE ACCURSED INTO
ETERNALL FIRE. O, Athanasia,

who is able without astonishment
to vtter, without sounding to vn-
derstand, so dismayng and dreadfull

words? *Be gone.* Alas dread Lord

whither shall they goe, to auoyd

the encounter of thy spirit, and to

conuey themselves from before thy

wrothfull countenance? art thou not

in Heaue, in Hell, and euery where?

dost thou not euen fill heauen and

earth? dost thou not hold the vni-

uerse in thy hand? and doth not thy

powre comprehend all things? *Be*

gone. But to whom shall they betake

themselves? art not thou he, who

hath the words of eternall life, who

art euen thy selfe life euermlasting?

Be gone. Whither wilt thou haue

those Prôdigalls to retire theselues?

doe what they can, they cannot goe out of thee, since in thee, all things haue motion, beeing, and life. *Be gone.* But whither shall those *A S A L O N*'s resort for succour, being eternally banished from the Court of the eternall *DAVID*, *King of ages, immortall and inuisible?* *Be gone.* O what a word! or rather what a Thunder bolt, able to strike *Lucifer* downe into the Abisse of Hell! oh Sauour *I E S V S*! in the day of thy flesh, in the tyme of thy sufferances, when, like an innocent Lambe thou wast lead to be sacryficed, if this word. *It is I*, was able to prostrate vpon the ground the troopes of Soldiers: How shall that word of reprobation precipitate them, whom thou driuest eternally from the Paradise of thy presence? *Be gone.* O banishing sword of the Angell of the high Courtell, who dost banish for an Eternitie the Betrayers of the hea-
uenly

uenly inheritance! *Begone.* O Athanasia, if the Auncient prophetes were struke with such astonishment, while God, appearing vnto them vnder diuers formes, did impart vnto them his will and pleasure; as to his friends, and Embassadours, to be the Interpreters of the same to the people: and if the onely vision of the Angells of light put them into a traunce, as we reade euen of S. Iohn in his Apocalipfe, falling prostrate at the feete of the Angell, as though he had fallen downe deade: If Israel, while he heard God thunder and lighten vpon the Mount-Sina; said vnto MOYSES, speake thou vnto vs, and we will vnderstand thee, but let not our Lord speake, *least we may dye*, and continuing in his apprehension, if we heare any more, said he, the voice of our Lord God, infallibly we are dead (for what flesh is able to susteyne the word of the liuing

God, speaking out of the midst of flames, as we heare him?) how dreadfull I pray you must the condemning voice of the inexorable Judge needs be? The Prophete *Isaie*, seeing, in spirit onely, the destruction of *Babylone*, was touched with so deepe a compassion, that he affirmed, that his reines were filled with dolour, and his anguish was like to that of a woman in childbirth, that he fell backward in hearing its Condemnation, was troubled in beholding it, withered away with apprehension, and was inuolued in darknesse through a-maysement therof. Then, saith the same Prophete, speaking of the last iudgement; the day of the furie of the *God of Hostes*, shall be terrible to the proud, arrogant, and haughtie. Then, saith *Ieremie*, they shall be confounded who not haue considered that eternall reproach. Then,
 goes

goes on ISAIE. The Almighty will make the Maiestie of his voice be heard, and will manifest the fearefull force of his arme, in the consummation of his wroth, and in the flame of deuouring fire. For *euē as a fire, saith the Psalmist, which burneth a woode, and as a flame that burneth the mountaines; so shalt thou pursue them in thy tempest, who shall be the obiect of thy wraath.* Then, the Almighty, saith the wiseman, by his owne vertue, shall trample vnder his feete the necke of the proud and powrefull. *Be gone: accursed.* O God! what a second thunder bolt shall fall vpon the heades of the Reprobate, by this eternall curse: a curse, which doth comprehend in it selfe, in an eminent manner, all the torments, which euerlastingly they are to endure in Hell. *Be gone thou accursed figue tree. Be gone barre trees, twise deade, rooted out of the blessed earth, and*

are onely fitt to be cast into the fire. Be gone, you are not worthy to take vp place in the garden of my delights where I plante none but trees that beare good fruite. *Goe you accursed into eternall fire.* Goe into deuoureing flames; take vp your Abode in eternall fires. The blast of my wroth shall kindle the brimstone of the furnace, wherein you burne, as long as I shall be God. Athanasia, I leane to your meditation, the rest of this horrible sentence; which in the twinkling of an eye shall be put in execution, ingeniously confessing vnto you, that my quakeing pen doth fall from its sight, as did the birds of old, which flew ouer the accursed lake of Pentapolis. But lets turne our eyes from this tragicall spectacle, let's giue an attentive eare to the sweete voice of the Spouse of the elected soule. *ô how delightfull shall this voice be, and how busily*

may the Elect say with the Psalmist,
ô how sweete is thy word, ô Lord,
to our taste, yea, it is more sweete
then the honie combe. Loe here the
sentence of their eternall felicitie.

Come. ô what an attractiue word is
this, able euen to draw out of the
Abisse of nothing, that which yet
hath no being, sith God doth call
that which is not as that which is,
giueing being to that which is not,
by his powerfull word. *Come.* With
what promptitude shall the Elect
spring vp into the ayre, to present
them selues before their Spouse, and
to obey his blisfull cōmands, wholly
to be desired, yea the crowne and
accomplishment of all their desires,
Though they were as vn sensible as
iron, this lodestone will draw them,
I I, it will draw them after it selfe in
the sweete odour of this invitation.
Come. This word doth intimate a
perfect vnion of grace and Glorie,
which

which shall transforme the Blessed into God, participating of his felicitie, and shall translate them into the inheritance of the children of the eternall Father. *Come yee blessed, o benediction far passing that of the old Patriarkes, and which conteynes in it the fatnes of the wishfull soyle, and all the dewe of Heauen, quite putting downe the dewe of Hermō, which doth disperse it selfe all ouer the Mountaine of Sion. O how blessed are they who are blest by our Lord who made Heauen and earth: They shall dwell for ever in the Land of Promise, a Land of benediction, freed from all captiuitie by the presence of our Lord. A Land which doth flow with the milke and hony of Diuine blessings; a Land abūding with the bread of Angells, with heavenly Manna, where the Elect possesse of a constant peace, shall enioy a plentious repose. In this happie day,*
do. alloted

alloted for Iustice and Mercy, an in-
variable plentie of Peace shall befall
the Iuste, and the Moone of change
shall be taken away. Here it is, A-
thanasia, that I would inuite you to
ruminate with me, that Diuine sallie
of loue and desire of the greate S.
AUGVSTINE. Bring to passe that I
may loue thee o Lord, and if I loue thee
not yet enough, effect that I may loue
thee more. Certes, it is not possible for me
to know, in what measure I want neces-
sarie loue; this onely I know, that all
plentie which is not my God, is to me
meere miserie and want. O how happie
is he, saith the Psalmist, who hath
his desires filled with him. And who
indeed can be said to be compleatly
rich, but he that is faciated with his
glorie, and inebriated with the a-
bundance of the delights of his
house. Come yee blessed of my Father
and receaue the Kingdome prepared for
you from the beegining of the world. O
what

what a Kingdome! ô what a crowne! Crowne of gold, beset with signes of sanctitie, glorie, and honour, liueries of valour! Come, my beloued, saith he to those elect soules, come and you *shall be crowned*. This eternall and infinitely happie Kingdome, saith S. I S I D O R V S, in what euer respect it be considered, is promised to all kind of people; and yet, (ô humane blindnesse!) few speake of it, few thinke of it, and that but rarely too. Worldly entertaynemets are stuffed with friuolous and impertinent discourses: rarely doe we heare any newes of Heauen and that heauenly life which shall neuer haue end. This is a miserable straying from the right way. Our life is lent vs to breath after Eternitie. Nor it is futable to the condition of a Christian to hope for any glorie or felicitie which is not eternall. Those that doe vndertake any lōg voyage,

or

or famous pilgrimage, as that of the Holy Lād, doe entertayne theſelues in the way with on other thought, then that of the place whither they tend, ſolacing their wearineſſe with the ſweet memorie of that which they hope to ſee there. O Athanaſia, what ought we to doe in this ſade exile (where we are Pilgrimes and Paſſingers, after the manner of our fore-fathers, where we wander and ſtray from God) but to place our thoughtes vpon the Contrie whither we trauell, vpon the Citie of permanent abode, whither we breath, and to reſreſh our labours by the bleſſed hope of the wiſhed period of our pilgrimage: and withall to imitate the Traueller (who con- tēting him ſelfe vpon the way with pure neceſſaries, holds on without ſtop or ſtay, or looking backward) making uſe of temporall things onely, to aduance vs in our way to
Eter-

Eternitie. O how full of glorie is this Kingdome, sings the holy Church, where all the Saintes doe raigne with God. And who will giue force to the wings of our desires, to hyme and fly towards this marke, during the whole course of our mortall life: a happie course, if it arrive at so wishfull an end. But now it is high tyme, that to free our pencill we giue the last touch to this Draught by an

Adoration of the essentiall Eternitie.

L X X X.

O Great God! Eternall Efsēce! ESSENTIAL ETERNITIE! why, it is thee in fine, which before and aboue all things, I desire, and seeke for. And if I aspire after the Blessed Eternitie, the reason is, because it is no other thing then thy selfe, who art, and who doth make eternall life, which without thee

thee and out of thee, would nether
be desireable nor estimable. Behold
all my desire is before thee, and I
powre out my prayer in thy pre-
sence, which hath no other ayme
but inseparably and eternally to v-
nite my selfe vnto thy Goodnesse,
to hold it, and neuer to be separated
from it, to seeke thy face, to search
for thy faire countenance, the onely
Obiect of myne eternall felicitie.
Giue thy selfe vnto me, ô my God:
behold I loue thee, and giue thee my
whole heart. Thou desirest not the
man but for his heart; nor the heart
but for loue; nor loue, but to commu-
nicate thy goodnes to a reasonable
creature, and by such communica-
tion to make it eternally happie.
Thou wouldst, ô Lord, haue me as-
pire after this communication, the
toppe of our soueraigne Beatitude,
when thou commandst me to pray
vnto thee that *thy Kingdome come*. It
is this.

is this onely thing, which I begge
of thy bountie, *that I may dwell with
thee*, that is to say, in thee, for all E-
ternitie . I loue the beautie of thy
house which is no other then thyn
owne essence, and the sole ayme of
my desires, is the place of thy glorie.
Let me rest therein for euer and euer,
and according to my election and
dilection let me dwell there euerla-
stingly. Yet that I may enter thither
according to thy pleasure ô my
G L O R I E, ô my M E R C Y, ô my
God, my Light, my Salvation: Loe
how I lay downe all my preten-
tiōs and proper interests at the Gate
of thy holy Sion, renouncing from
my very heart the spirit of bondage
and seruile feare, ~~which would make~~
~~me flie~~ the accursed Eternitie for no
other reason, (ô disaster!) then that
I should be ther the eternall Object
of thy wroth, and hatred: renoucing
also that mercenarie spirit, which
would

would make me wish for the Blessed Eternitie for other ends, then to loue, blesse and praise thee therein for euer. No Lord, I will haue no other motiue to loue, and looke after thee, then thy selfe, who art soueraignely amiable and desirable. I will behold thee directly in thy selfe, and applie my selfe entirely vnto thee, because thou art my God, and because ô my deare God, thou art what thou art. Thou art all my riches, all my pretentions; for that I know in seeing thee, I shall see, and possesse in thee all good things. Thou thy selfe art the reward of euery good worke: and he is vnworthy of all laurels, who seeks for any other but thy selfe; for thou art a far more ample recompence to those that loue thee, then man is able to conceaue. It is to thee then alone, ô Diuine Eternitie, ô eternall Diuinitie, that I consecrate all my desires,
all

all my thoughtes . It is to thee, ô
eternall Beeing, that I consecrate all
my beeing, in tyme and Eternitie. It
is to the Trinitie of thy Diuine Per-
sons, to whom I dedicate the three
powres of my soule. To the A D O-
R A T I O N of thy powrefull fecun-
ditie I consecrate my MEMORIE ô
eternall Father. To thy W I S D O M E,
ô eternall Sonne, begotten of the
Father by his vnderstanding, I dedi-
cate my V N D E R S T A N D I N G. To thee,
ô H O L Y G H O S T, the reciprocal
Loue of the Father and the Sonne
proceeding from their one will, I
offer vp my will. O Father of light,
grant me the L I G H T of thy Glorie,
that one day I may clearely see, that
which I now belecue by the light
of FAITH. O eternall W O R D bestow
thy selfe vpon me, that I may possesse
in Heauen, that which I seeke by
H O P E. O Holy Ghost, make me
partaker of thyne infinite BEAVTIE,

ce, & to th'end I may one day enioy that
 te all which now I embrace by CHARITIE. Yes Lord I am wholly thyne, be
 tie. It thou also wholly myne, and *receaue*
 Per- *me according to thy word*, and let me
 three not be confounded in my expecta-
 Do- tion. Thou art myne Eternitie, like
 ecun- as thou art my saluation and my
 rie o hope. Thou art the onely Eternitie
 ome, of the which I pretend; grant that I may
 of the prayse thee euerlastingly, and ac-
 dedi- cording to thy word, espouse my
 thee, soule in a liuely Faith, espouse it for
 rocall euer: For with all the sinceritie of
 onne heart, and puritie of intention, that I
 ill, I can possibly conceaue and speake, I
 light, giue thee this assurance of my fideli-
 lorie, tie by a solemne protestation in the
 , that words of the Diuine Psalmist. No
 light Lord I will nothing nether *in Heaue*
 stow *nor earth but thy selfe*: for thou art *the*
 esse God of my heart, and the onely part
 ke by which I pretend in the Eternitie of
 e me Eternities.
 VTIE,

to

F I N I S.